

THE CHINESE RECORDER

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EDITORIAL

TOWARDS A UNITED CHRISTIAN FRONT

"China Christians! Co-operate!" was the keynote of the reports, discussions and forward plannings of the Eleventh Biennial Meeting of the National Christian Council of China held in Shanghai, May 5-10, 1937, with some ninety delegates present. That keynote set both the tone of its precepts and the tenor of its practice. The report of the Council's Executive Committee revealed the genius of Christians for co-operation as seen in many and varied activities. The National Christian Council is the synthetizing agent in Christian co-operation in China. In addition to co-operation among themselves Christians in China are also moving into co-operation with local and regional movements in the life of China. Finally there is a growing Chinese Christian consciousness of responsibility and opportunity for co-operation with the contingents of Christianity as they operate outside China. With this keynote ascendant the delegates were practical rather than idealistic. They dealt with what they are and should be doing and eschewed utopian speeches. Only twice during the meeting did the voltage of debate rise above an easy-going placidity. Once was over the question as to whether an attempt to revive the Student Volunteer Movement should concentrate on winning candidates for the ministry or aim at enlisting all types of life-long Christian workers. A considerable majority voted for the former aim. In general the minds of the delegates functioned together. All spoke and acted as workers in the Christian movement in China.

Ideas were shared with easy frankness. A delegation of Japanese Christians, representing the National Christian Council of Japan, was present during the latter half of the meeting. The fellowship was interdenominational, international and interracial.

"The Church in the Changing Age" was the general theme of the meeting. Co-operative fellowship was accepted as the only way to cut a path through environmental changes. There was a centripetal tendency to make the church the objective of the end sought. The church was also thought of as an active agent in rural rebuilding. The thinking of the meeting focused on church-centric co-operation. All the speeches, except perhaps one, showed this. The exception was an address by Prof. Hickman of Duke University given to the delegates at a dinner sponsored by sixteen local and national religious organizations in Shanghai. Dr. Hickman gave an inspiring analysis of "The Church and Changing Religious Thought". The President, Dr. Wu Yi-fang, pointed out the unparalleled opportunity now confronting the church for a co-operative challenge to its environment. Dr. W. Y. Chen, General Secretary of the Council, said;—"The next great step for Christian churches and all other agencies is to get together for a united front". Dr. Chen urged, too, that instead of the church accepting challenges from the world the church should challenge the world. Speaking for the Japanese delegation Dr. Y. Chiba, Chairman of the Japan National Christian Council and President Emeritus of the Baptist Theological Seminary, Tokyo, outlined the work of the Japan Council in a way to suggest enlarged co-operation between it and the National Christian Council of China. Dr. R. A. Felton, visiting professor at Nanking Theological Seminary, in the final address to the Council, stressed the fact that universities and seminaries are beginning to co-operate in rural reconstruction with the church central thereto. "Too often", Dr. Felton said, "village experimental centers have worked *outside* instead of *inside* the church". The new aim is based on an interdenominational integrated rural program with the church as agent. That promises progress! Most significant was Madame Chiang Kai-shek's "Message to the National Christian Council", reproduced *in extenso* in this issue. This was a direct appeal for church co-operation with the New Life Movement. In none of these speeches nor at any time during the meeting was co-operation discussed theoretically. The will to co-operate was dominant.

During its fifteen years of life the National Christian Council of China has disbursed about \$1,522,000 (Chinese currency). Some of this was for famine and flood relief. Since its inauguration the range of representation of the Council has contracted somewhat. But as regards its activities there has been decentralization and extension. While the delegates to this meeting came from the educated leadership of the China Christian movement yet through its service the Council is reaching more effectively than once was the case the remoter corners of the life of the Christian community. This was strikingly brought out in the reports of the "Christianizing the Home Movement"

and the "National Committee for Christian Religious Education in China". In reaching down into home life emphasis is being laid on "The Five-Year Plan for Parent Education" as a needed primary attack on the weakest point. Bishop Gowdy of Fukien said;—"This report on the home is one of the most stirring I have ever heard". In putting educational methods into religious living the Council is reaching further than ever before into the needs of youth, adults and lay workers. Through the "Commission on the Life and Work of the Churches" ten regional institutes for ministers are to be held in 1937 and 1938, and a retreat for seminary-trained ministers in Tsingtao in the summer of 1937. Regional and national conferences of church and mission administrators are also planned for the next biennium. This is one of the aspects of the strategy to link together more closely all arms of Christianity in China. In suggesting the organization of regional councils this meeting went back to the proposals put forth in the Centenary Conference of 1907. A start along this line is seen in the Chekiang Christian Council with thirty-seven members representing ten church bodies. Through all this shines the purpose of the Council to work out the Gospel in China and not to leave it to work itself out. Through the council a new leadership is giving a new lead to service. The majority of the Christian movement in China is conscious of its co-operative potentiality.

Most of what has so far been said deals with the realignment of the Christian forces in China and the reassignment of their resources with a view to a more effective use of both. These arise out of the "divine constraint" within Christianity. In this meeting other, and in some cases outside, pulls on the interest and energy of the delegates were evident also. Each of these crossroads' influences necessitated a reorientation of Christian attitude and outreach. Each embodies a change in the relationships of the Christian movement to China.

First, considerable thinking was given to the question of the relation of Christian institutions to Chinese law. This was based on a careful study made by Rev. W. P. Mills of Nanking. This is the first time a national gathering of Christians in China spent time on that subject. For this meeting, at least, the treaty status of Christian institutions in China is a thing of the past. True, there was one backward glance in this connection. Among the resolutions considered was one looking to the making of a request to the Chinese Government that Christian schools or hospitals located on mission-owned property should be granted the same exemption from taxation as similar institutions controlled by Chinese boards of directors. In some cases it is deemed that a tax on the mission-owned property—land tax—is not a tax on the institution concerned. On this question the Council took no action. The second high voltage point in debate came over the question as to what cogent reason could be given to justify asking tax exemption for church property. It was finally decided that "the church will be well advised to *work* for the proposed exemption". The use of the term "to work" is due to the fact that present legislation in China allots no definite status to the church as

an institution. When the Council decided that "registration of church bodies with the Chinese Government is approved in principle" it also urged the National Christian Council "to attempt through appropriate channels to secure from the National Government legislation better adapted to the needs and nature of religious bodies and to the preservation of religious freedom". Apparently the law-makers of China have not yet envisaged churches as having a distinct work and nature of their own. To throw light on the "probable impending transfer of property by the older churches in the West to Christian groups in China" the Council recommended study of actions taken in that connection by the Church of Christ in China (already registered), the East Asia Conference of the Methodist Episcopal Church and the University of Nanking. To facilitate understanding of the new Chinese land laws the Council will publish, for the information of its constituency, a pamphlet containing the more important laws. All this means that there is being forged one of the final bonds linking the church in China to the life of China.

Second, in addition to the divine and inner constraint rooted in the Christian faith to go forth and work, the Council heard the appeal of reconstructive forces in China for Christians to work with them. At this point Christian patriotism in China got an important lead. Much of the strength of Christians in China has gone into forcing doors open. Madame Chiang's "Message" points to a door being opened by China. It is a call to Christian co-operation with the New Life Movement. The Council recommended that "Christians in China—individuals as well as church groups—should co-operate in the program of the New Life Movement so far as possible". This is the first time that a First Lady of China appealed to Christians for co-operation in a national movement. Its significance is seen in some of the comments on the Movement which were heard. "It is born", said Dr. W. Y. Chen, "of (China's present) search for spirituality". "It is an initiating influence not an authoritative organization". Since it is a movement only the churches to not have to join anything to co-operate with it. "It is", said Dr. Y. C. Yang, "a Christian movement without a label". It was pointed out that the Christian movement is already co-operating with the New Life Movement to some extent. That being so then this "Message" is a call for an extension of co-operation with a "national movement of tremendous significance". Colonel J. L. Huang, Secretary-General of the New Life Movement, was present and assisted the group concerned in the discussion about the proposed co-operation. Within the New Life Movement Headquarters there is to be a department to handle all questions related to this co-operation with the churches. In turn the Executive Committee of the National Christian Council was asked to "take such steps as might be necessary for consultation with the Headquarters of the New Life Movement if and when specific aspects of the proposed co-operation need attention". Madame Chiang's "Message" was the first definite request for such co-operation the Council had received though the possibility had been broached previously. To this specific

appeal for Christian co-operation must be added that of the National Bureau of Health for the co-operation of Christian hospitals in China's health program and the existent co-operation between Christian schools and governmental educational agencies. Co-operation with national movements in China is one of the modern ways whereby Christianity may carry out its commission in China. China is orienting itself to the potentiality of Christianity as a factor in its onward march. "The church", said Madame Chiang, "must march with the New China". No march forward is without risks. In entering this open door the church must both learn how to control the risks and inject its spiritual dynamic into the co-operative enterprises in which it may share. Tomorrow prejudice against Christianity may again cloud China's skies. Today is fair and bright with unprecedented opportunity. Let us "buy up the opportunity"!

Third, this meeting of the Council felt both the pull of its own responsibilities in China and the significance of the fact that for the first time in the history of national Christian gatherings in China consideration had to be given to the holding of a world-wide Christian gathering next year—the Meeting of the International Missionary Council in Hangchow. That meeting should, among other things, increase oecumenical Christian thinking in China, enlarge the oecumenical Chinese Christian consciousness and clarify the relation of the Christian program in China to the Christian program in and for the world. Only one evening was, it is true, given to consideration of preparation for this world meeting. Rev. Earl H. Ballou, an American Board Missionary assigned specially to that task, outlined what has been done and what is yet to be done. The selection of sixty delegates—fifty Chinese and ten missionaries—from 6,000 missionaries, 30,000 workers and 500,000 Protestants and the raising of \$100,000 to defray expenses, are among the most knotty problems of that preparation. In discussion it was suggested that the delegates should be selected to represent the whole Christian movement in China rather than church bodies alone as basic units. Dr. J. Merle Davis outlined plans for studying the social and economic background through joint research by experts in sociology, economics, etc. on university faculties and church experts. Many of the problems faced by Christians in China are similar, in varying degrees, to those which Christians in other lands face. This world gathering should give a lead toward their solution. Hangchow 1938 promises to be a conference of unusual potentiality.

Naturally the new legal orientation of Christianity in China and the open door for co-operation with national movements, engender wonderings as to where Christianity is heading. There are portents around which may not be ignored. "A fascist movement", said Dr. W. Y. Chen, "seems to be under way" in China. Yet, as was pointed out, the leaders of China are disclaiming any desire to move in that direction. Dr. Wang Ching-wei was quoted as saying;—"Dictatorship does not suit the national conditions in this country." And about democracy there is much wistful thinking. China is "at the cross-

roads in this regard". Facing such an hazardous situation, asked Dr. W. Y. Chen, "what will the church do?" Protestant democracy has a chance to influence the course of events, even though it is a small minority. In accepting the registration of church bodies in principle the Council seemed to see no threat to religious liberty in that action even though the legal status of the church is still undefined. A very small minority in the Council felt, however, that registration might affect that liberty. The Chekiang Christian Council, composed of both Chinese and missionaries, decided against asking for church exemption from taxes mainly on the ground that the independence of the churches would thus be more sure. But with rare exceptions the delegates to this meeting did not think that either the registration of church bodies or the exemption of their property from taxes would in themselves affect either church independence or religious liberty. Nevertheless they were one in agreeing that the law bearing on churches needs clarification. As a matter of fact, the relation of church and state in China is not clear. Since there is not in the full sense of the word a totalitarian state in China the church does not yet face the difficulties arising therefrom. But the leaders of the church need to keep their eyes open. Study of this situation should precede the 1938 meeting. While the law is still amorphous is a good time to get a definite one. Though, as was pointed out, when a state is bitten by the totalitarian bug it can make laws to suit its own feelings!

Christians in China, as represented in the National Christian Council, are trying to get into step with each other and China's worthwhile aims. Little was said in this meeting about asking the West for funds or men, which does not mean they are not wanted or needed. Nor was reference made to outstanding moral problems in China or the world. For this meeting the delegates were thinking in terms of "each man shall bear his own burden" rather than in terms of "bear one another's burdens". The Christian movement in China is growing up. It is becoming centripetal as regards its own contingents and China-centric as regards its task, resources and strength. Before it is an opportunity to play a more vital part in the life of China than ever before. Through the National Christian Council the needs and aspirations of its constituency are finding increasing expression. After all every action taken in this meeting represents a major conviction in the Christian movement as a whole. This meeting envisaged no mere *five-year* movement. The plans for co-operative action put forth bear no limit in time. They are plans for a future of Christian service in China that is not only new but that reaches beyond the horizon. In them practical needs and efforts are linked to the star of faith. Christians are merging their divergent aims into a converging purpose. They are starting towards a united Christian front.

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PLEASE NOTIFY THE *CHINESE RECORDER* OF CHANGE OF ADDRESS AS SOON AS MADE. FAILURE TO DO SO MEANS LOSS OF MONEY TO THE *RECORDER* AND A LOST MAGAZINE TO THE SUBSCRIBER.

Message to the National Christian Council of China*

MADAME CHIANG KAI-SHEK

ONE thing that society asks of the church is that it shall show men how to meet the pressing problems of their day. In the midst of a poisoned social atmosphere a strong religious faith should act not merely as a gas mask to protect its wearer, but it should also be as a cleansing breeze that gradually changes and purifies the dwelling places of men.

We are met here to consider the relationship of the church to its present environment in China; to remind ourselves that the church can no longer stand apart from the development of modern China. The whole of the Chinese nation is on the march. The Church must march with it. Beacon after beacon is being lighted across the country, warning the people that they must arise to attack the strongly entrenched social evils of our day, and to help usher in the new order of things. The bugle call of the New Life Movement is sounding clearly in the dawn of China's new day.

I. It is a Call to Move Forward and to Endure.

One critic of the New Life Movement has said. "The real question of the masses is one of livelihood, and the New Life Movement has done nothing about it." I want to pass that challenge on to you, that together we might share responsibility for it.

In the summer of 1933 I received an invitation to join a discussion group at Kuling on the subject of Christians and communism. At that time I found Christians willing to discuss these problems of livelihood in a rather academic way, and I became convinced that somehow we should be more practical in the application of our faith. The National Christian Council later co-operated with the Government in organizing eleven rural experiment centers in Kiangsi where young men and women from Christian and other colleges might take the lead in studying and trying to solve some of the most pressing needs of the farmers. It has been a source of great satisfaction to the Generalissimo and myself that the church has united with us in the rehabilitation of recovered communist areas. We hope this is merely a beginning in this great field of improving the life of the people.

Perhaps one reason why the church has been slow to engage in this work of rural reconstruction is on account of the hardships involved. At such a time as this we should honestly face the fact that we have not accustomed ourselves to enduring hardness as good soldiers of Jesus Christ. In this we are weak. In the words of the Prophet, "We are at ease in Zion."

As my husband and I have travelled over many provinces we have met devoted missionaries, living far away in the interior, bringing new life to the communities that they touch. We have been

*Since Madame Chiang was prevented from attending the meeting this "Message" was read at the Eleventh Biennial Meeting of the National Christian Council of China, May 6, 1937, by Dr. Wu Yi-fang, Chairman of the Council.

astonished at the absence of talented modern-educated Chinese men and women, either supporting these heroic missionaries, or carrying on similar activities in like-needy areas. Is it possible that modern trained Chinese Christians lack the stuff of which missionaries are made? Are we in the position of accepting all the benefits of the Christian faith without caring to accept its responsibilities and the hardships?

At the very heart of our faith is hardship, endurance, suffering—a cross. Without them there cannot be any Christian faith. I have frequently heard the Generalissimo remark that Christ, as a young man, willingly gave up his life for the cause, and that we shall not be able to solve our own great problems until more of us are ready to do likewise. That is why he feels that Christianity is a revolutionary faith, and that every man of faith, in such a world as ours, should be a revolutionary.

If my observations are correct, and you care to accept my suggestion, I think this is the time and place to go into the question as to whether or not we are ready to endure all that may be involved in being good soldiers of Jesus Christ, engaged not in some rearguard action, but in the main battle of our day. In this age of grim necessity, when the utmost qualities of men and of nations are on trial, to have a robust Christian faith means that we will never give in. This age will be changed in the proportion that our faith, personality and enthusiasm soak into it. Just as we deduce the value of medicine from its effects, so we appraise the quality of our faith from its moral effect upon ourselves and upon society.

What we need today is to feel certain about the call of God and to make some decisions at the price of our comfort and, if need be, of our necks. Perception and action must go together. We are called to translate our faith into the life of our day.

Like the sleeping beauty in the castle, surrounded by high hedges of thorns, China has at last been awakened to live in a new and wonderful world of progress. In this new world the church has a large place to fill, providing that it is willing to move forward and to endure.

II. The New Life Movement is a Call to Closer Co-operation.

One singular thing about our Christian faith is that it is not merely a social creed, but a revelation from God. There is no such thing as revelation of itself, for revelation consists always of the fact that something is revealed to us. In our day God is revealing himself anew in the needs of society, and impressing upon us the need for social action on our part. Let the younger churches of the East, and the older churches of the West, unite in a grand effort to bring New Life to the people of the towns and the villages. As in response to the seasons, the trees have born their fruit and the fields their grain, so the New China has responded to seasonable co-operation from the churches of the West.

I wish, on behalf of the Generalissimo and myself, to voice an invitation to still closer co-operation through the activities of the New Life Movement.

One of the outstanding examples of co-operation between church and Government is to be found in Kiangsi. Not merely the Lichwan experiment, but ten other welfare centres have been organized under the leadership of Chang Fu-liang, the National Christian Council Rural Secretary on leave for this purpose. Visitors have often remarked that they see little difference between Lichwan and the other ten centres, now under the Ministry of Industry. How could there be any difference when they all embody the same Christian ideals of service and have the same leadership?

Neither in Lichwan, nor in the ten other welfare centres, have we attempted to reconstruct rural life in a way that is peculiar to Christians. Rather have we attempted to discover methods that may be readily used by anyone interested in the welfare of the people.

The church has demonstrated that it is willing to loan some of its men for work in this vast field of rural reconstruction, the edge of which we have scarcely touched. The Kingdom of God is real indeed when it can be brought down to life in the villages of war-torn Kiangsi.

Yet another place where church and Government have been developing co-operation is in the health plans for the nation. The first public health body in China, the Council on Health Education was carried on for years under Christian auspices. Now that its functions have been largely taken over by the Government there are many gaps in the national health program that mission and church hospitals can fill. I am glad to know that the National Christian Council has a medical secretary assigned to this work of co-operation.

This spring the Central Health Administration at Nanking had four thousand dozen tubes of small-pox vaccine available for use in country districts. The New Life Movement was appealed to, through its medical advisor, Mrs. Geo. Shepherd, and she immediately arranged with local New Life Movement associations in a few of the provinces to co-operate with mission hospitals, schools, and country churches in conducting vaccination campaigns in nearby villages. Health authorities have not yet perfected their machinery for reaching all the neglected areas, and, until they have, here is one place where the church is still able to serve the people. One-fourth of the available vaccine has been applied for, and is now being distributed. Sixty-thousand people are being vaccinated through the combined efforts of government health stations, New Life Movement Associations, hospitals, schools and churches.

In Canton a Women's Prayer League of one thousand members is being formed, all of whom pledge themselves and their families to pray daily for China and her leaders. This is one of the most practical forms of patriotism and one that will go far toward bringing about a strong spiritual unity. The New Life Movement urges that such prayer leagues be formed in every church throughout the country.

The Minister of Railways, Mr. Chang Kwang-ngau, is fitting up a special railway coach called "New Life on Wheels" that will travel over as many lines as possible, spending some time in centres large and small. It will be equipped with movies, and other forms of visual education, that can be used on the streets and in halls and chapels. See that your church co-operates with this unit when it comes to your locality. You can secure its schedule by writing to the New Life Movement Headquarters, Nanking.

Such co-operation need not over-concern itself with correct doctrines and pious aspirations, but with China's ancient heritage, with sacrifice and love for our fellows in Christ's name.

Christianity has been correctly styled as materialistic, because in Christian lands have developed most of the modern scientific inventions which today go to make life longer and more comfortable. Other nations, such as ancient Greece, have given us the elements of physical science, but only in Christian countries have these sciences fully developed and become the common possession of all. In China we are rapidly introducing these modern ways of living to our people, and they are accepting them without question. The Apostle Paul dignified the whole physical life of man when he said "Know ye not that your bodies are the temple of the Holy Spirit. . . . ?" A more comfortable physical life is desirable for all, and not merely for the privileged few. Surely it is one of the responsibilities of the followers of Christ to see that "New Life," is put within the reach of all.

The status of women has been raised wherever the Christian faith has become known. Not so long ago, mission schools in China had to offer girls free tuition and spending money to induce them to accept a modern education. It is to the lasting credit of the missionaries that they used every means to get girls to study. Now these trained women are at the heart of many of the movements working to improve the living conditions and the status of their sisters throughout the provinces. Their faith is already in action. Let us carry our co-operative program, between New Life and the churches, for the improvement of the life of women and children, into every village and hamlet throughout the land. The Christian Church throughout the world is rich in finances and in consecrated enthusiastic youth. Let us concentrate some of these resources upon the great need of our day.

The chairman of the Kiangsi Provincial Government, General Hsiung Shih-hui, is just beginning a comprehensive program to improve the life of women and girls throughout the province. Under the able direction of Mrs. Chu Hsiung-tze these activities include complete co-operation with churches and social agencies within the province. When General Hsiung Shih-hui was in Peiping last year he asked some women members of the faculty of Yenching University to assist him in drawing up plans for this work, which he now refers to as his "three-fold co-operative plan." The first is co-operation with highly trained women, the second is co-operation with the churches and social agencies already at work in Kiangsi, and the third is co-operation with the Women's Advisory Committee

of the New Life Movement Headquarters. Evidently he is counting heavily upon the resources of the church to make this ambitious undertaking of value to the nation in its struggle to improve the lot of women.

There are always those, even amongst our own people, who are afraid that co-operation with the Government will not succeed. In Nanchang a prominent church social worker is being severely criticised by her own group for spending so much time and energy co-operating with the Women's New Life Committee of the Provincial Government. We oftentimes lose sight of the fact, that through well thought-out co-operation and service everybody benefits. The church stands to benefit most of all from an enlightened prosperous community and, in my opinion, no enlightened community can afford to be without a church.

When we were desperately in need of college trained women actually to live in the recovered communist villages of Kiangsi we appealed to Ginling College. The President, Dr. Wu Yi-fang, Chairman of the National Christian Council, (whom I have asked to read these remarks) in consultation with other members of the faculty, has sent us qualified, unselfish, hard-working graduates who are a credit to that already famous institution. We now say:—"If Ginling College recommends a graduate for rural work, don't ask any questions, tell them to send her immediately."

Many educational institutions under the direction of Christians have contributed greatly toward bringing New Life to thousands of students. The low cost of administration and the high quality of work in Christian schools, often maintained under difficult circumstances, have all left their mark upon the nation. In the matter of education let us not "grow weary in well doing" and give up with our work just half-completed. The Generalissimo and I both feel that a religious faith is essential to a well rounded life. Without it education is incomplete. The nation is in great need of leaders, in all walks of life, who have Christian ideals of service, and who live up to them.

The Y.M.C.A. and the Y.W.C.A. have been in the front line of leadership and have slowly, through the years, been pressing upon us the necessity of a change in our manner of living. These two associations are considered one of our greatest aids in giving youth a zest for New Life.

We must constantly remind ourselves that Jesus' respect for personality did not stop with an interest in individuals. He was deeply concerned with the welfare of society, and talked incessantly about the Kingdom of Heaven, wherein dwelleth righteousness and justice for all.

The Chinese people have always displayed a profound respect for personality, and have been severely criticised by visitors for giving much time and thought to courtesies and "face." Much of life is regulated by the requirements of custom, and the necessity for maintaining dignity. Offence must not be given, wherever it can

be avoided. The ideal society, according to the genius of our race, is the "Golden Mean," the middle of the road. All manner of extremes are to be avoided.

The totalitarian state will not meet with much response in China so long as it continues to exalt the state at the expense of the individual, and to crush personality in its fanatical drive toward establishing authority. The New Life Movement has definitely rejected all forms of regimentation as being opposed to the principles of Dr. Sun Yat-sen and as betraying the Chinese people into the hands of those, who, in their innermost souls, do not respect personality and the rights of individuals and groups.

The Chinese people have always had a mind of their own and will continue to think for themselves. They can co-operate only with those who understand their culture, their sense of justice and their love of freedom. Chinese society has within itself the germ of a new life, but it needs direction and a deeper religious faith. The new China will arise upon foundations already laid by our ancestors, and not upon the current "isms" of our age.

III. The New Life Movement is a Call to Assist in the Regeneration of a Nation.

Because of the trend of world events, in some circles there is a tendency toward discouragement, but our Christian faith will cease to be faith when we can no longer believe in the regeneration of a nation. The primary interest of Christianity, is not systematic knowledge, known as theology, nor yet philosophy, though it may include these, but the relation of a personal faith to the men and women around us. One thing we must do is to find the point of contact between our faith and contemporary life. The need of our times should determine our perspective.

God, who all down through history has spoken to men through revelation, can, through His Holy Spirit, speak to us here. When he speaks we shall know, for it will both convince the mind and satisfy the heart. In discovering the need for regeneration, and the resources at hand for meeting this need, we shall be drawn and carried along as on the crest of a great flood. As we proceed the details of our task will be made clear and comprehensive.

Two striking things about Christ are that he lived what he preached, and he had faith that could remove mountains. We shall need both of these qualities in increasing measure if we are to carry through this breath-taking venture of pointing the way to a new social order. The New Life Movement asks us to live up to the highest principles known to man, and to move forward in faith. Both call for positive action on the part of individuals and society, and are well within the realm of our Christian experience.

I am pleased to see that on the program at these meetings there is a main topic of the "church and its relations," and that under this heading has been included the New Life Movement. I am offering these few thoughts as my contribution toward the discussion of this important subject.

With reference to the regeneration of the nation, as I have intimated, important changes in the life of the people of China must come within the system given to us by our Late Leader, Dr. Sun Yat-sen. The Founder of the Chinese Republic was a man of faith and action. He had within his soul a burning passion for the uplift of the people who toil. Beyond the slightest trace of doubt, he walked in the steps of the Master. He lived in faith, and died in faith, leaving to us the task of completing the more important stages of the revolution.

The most important factor in reconstruction is the spiritual renewal of the people and the improvement of their character. We cannot create the social life of the people; history has a long start of us in that; but it is within our power to regenerate it, and wholly transform it by breathing into it a new soul.

The beginning of the Christian life is really a "radical and permanent moral change wrought in the spiritual nature," and commonly referred to as the New Birth: "a change in the growing purpose, reformation of habits and life, and continuation by the Holy Spirit of new ways of living. "This is New Life from within and the right place to begin the regeneration of a nation. In a very large measure this part of reconstruction is preeminently the work of the church. Then let us do it together—the New Life Movement and the church.

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Opening Doors For Chinese Women

MISS HSI SHAO-YING

FOR three thousand years Chinese women lived under the absolute domination of men. The idea that woman is in no sense inferior to man first occurred to the Chinese mind when China came into contact with foreign nations. Then came the 1911 revolution with the overthrow of the autocratic regime. Many traditional ideas and virtues, including the idea of the unequal social status of men and women and the virtue of woman's submissiveness to man were tested and declared "undemocratic." The idea of sex equality was the natural corollary of the general principle of "equality and freedom," the catchword of the democratic rule. Added to this was the lesson of the achievement by their western sisters in their movement for a better social status. All these movements helped Chinese women to realize their own importance and aroused in their minds a burning desire to right their wrongs. The shackles of slavery were broken overnight and Chinese women came out into the great world of life and business demanding emancipation and equality. In the short time of several decades much has already been achieved in the struggle. Below is given a brief account of three phases of women's life in China today, the educational, the matrimonial and the legal.

I. Educational:—There are not a few cases in Chinese history in which women turned out to be brilliant writers. But they were

the gifted few living in unusual favorable environments. As a whole, the "salt of education," to use Russian phraseology, was denied to women. The education of Chinese women is of recent origin, its pioneering work being done by foreign mission workers after their penetration into the interior of China. A girl institute established by the Methodist Mission in Chinkiang, Kiangsu, in 1884 heads the list of the many missionary girls' schools in China.* This was followed by the establishment of McTyeire School in Shanghai in 1892. Then a few enlightened Chinese gentlemen tried their hands at the cultivation of the barren land of female education. In this connection, the name of Mr. Kiang Kwang-sen (康廣仁), who paid with his life for his share in the 1898 political Reformation Movement, must be ever remembered as the first Chinese to open a school for Chinese girls (in Shanghai). Then A-Kuo (Patriotic) Girls' School, which will soon celebrate its fortieth anniversary on its Kangwen Campus, was founded by Dr. Tsai Yuan-pei, now the president of the Academia Sinica. Since then, private girl schools have sprung up like "bamboo shoots after spring rain," as the Chinese saying goes. In 1905, seven years before the establishment of the Republic, the Ministry of Education issued the Regulation of Normal Schools for Girls, thus authorizing all the provincial and municipal authorities to open training institutes for lady teachers.

In 1912, the first year of the Republic, the Ministry decreed that the system of co-education should be adopted by lower primary schools. The 1915 decree further extended this practice to higher primary schools. And the "New Cultural" or the "Chinese Renaissance Movement," which reached its climax in 1919, gave invaluable impetus to the promotion of woman's education. The National Woman's Normal School in Peking, which was then the highest institution of learning for Chinese women, began to raise its standing from secondary to higher by the extension of its years of study. The National University of Peking, which was the cradle and stronghold of the new cultural movement, first threw its doors open to lady students.

After 1912 the barrier to woman's admission was removed in nearly all schools of college standing throughout China. Recent statistics show that the ratio of female and male students in China is as follows:—one-third in primary schools; one-fifth in middle schools; and one-tenth in universities. We do not have to look far for the cause of this wide divergence. A state of chronic depression has been prevailing in rural districts and the farmers' desperate endeavor has been to keep themselves above the line of starvation. They are not concerned with the problems of education for their children. For well-to-do farmers, if they can afford to send their children to schools, the first choice will be of sons instead of daughters. In big cities, however, we note a brighter prospect. There the tendency is to give the education of sons and daughters an equal emphasis. So far as the educational system is concerned, therefore,

*Several girls' schools were started before this date, one being opened in Foochow in 1858 by Methodists. Editor.

Chinese women enjoy an equal opportunity with men; but as to educational practice, there is still much to be deplored.

(a) From the primary schools to the universities the curriculum is common to both sexes, without any regard being paid to woman's mental traits or special gifts. What the girls receive is a kind of "masculine" education, not education for their own sake.

(b) The school work is too heavy for the average student. That results in a lack of leisure on the part of the student for outside reading and personal study. The student becomes a slave to textbooks and lacks that sort of training which will enable him to continue his study after leaving school. While this evil is common to students of both sexes, girls suffer more from it, because, to them, marks and grades are all important.

(c) Dependence on the man for a living is still the rule in Chinese life. The intention to earn an independent living is not sufficiently strong even among Chinese educated girls. They enter schools merely for decorative purposes. Hence there is a lack of purposiveness and seriousness in their study.

(d) Chinese education has been justly blamed as being a means without an end. What the students learn in school does not help them much to meet social needs. Hence the difficulty of finding jobs. While boy students share the painful experience of unemployment with the co-eds, the chance for women to get jobs is still much smaller, as the number of vocations that open their doors to both sexes is simply negligible. The above-mentioned evils challenge Chinese educators to provide a remedy. Otherwise, women are not helped in any way despite the nominal equality of the educational opportunity for both sexes.

II. Matrimonial: In former days, Chinese girls were not allowed to have any voice in their own marriages. The person who was to be a life companion was decided upon by her parents on the recommendation of a go-between. In the first years of the Republic, the common practice was for the parents to name the candidate to be approved by the daughter. With the outbreak of the New Cultural Movement, the old practice was declared "medieval and feudalistic." Since then, Chinese educated women have gained the right of "free" marriage. But they have to pay dearly for this victory.

(a) The only way for Chinese women to gain their freedom in marriage is to acquire an education of secondary and college standing. That means they have to spend many years in academic pursuits and then a few more years in vocational undertakings. With the lapse of their youthful prime the chances for them to get married become very small. Thus the new evil of the late marriage now takes the place of that of early marriage. Chinese women are repeating the unpleasant lesson of their western sisters. The more a girl is educated, the more difficult it is for her to enter matrimony.

(b) The intercourse between the two sexes is far from "free" and "natural" even in the China of today. Compared with their western sisters, their chance of mating is pitiful.

(c) In this transitional period many young men are victims of the evil of early marriage. They, too, are dissatisfied with their "old style" wives and prefer "modern" girls. At the time of wooing, they will naturally conceal the fact that they are married men. Usually the "new wife" suffers very much on finding out that she has been fooled. The new couples can enjoy a happy union only at the expense of the despised "old wives." These are, as a rule, illiterate, they cannot earn their own living, and their "medieval" minds will not consider remarriage.

(d) In former days, though marriage did not always result in happiness, nevertheless to every girl, poor or rich, ugly or beautiful, intelligent or ignorant, the right of marriage was assured.

But with modern Chinese girls, the cost of the winning of all sorts of rights is the loss of this one right, the right of matrimony. Sometimes, their interest in work and enterprises makes them prefer single living for life. Sometimes the apprehension that under prevailing unfavorable economic conditions, married life is less easy than single living keeps them from wedding. Hence the paradox: the more the woman is free as regards her marriage, the smaller is the chance for her to get married.

III. Legal: Woman's subjugation to man in China was reflected in her legal status. In former days, woman was not the equal of man before the law. In the first years of the Republic, this prejudice against her was modified slightly by the persistent advocacy of sex equality on the part of some enlightened gentlemen. The principle of sex equality was officially recognized in 1932 in the Provisional Constitution of China, which provides: "All Chinese citizens are equal, without any sex, racial, religious or class distinctions". From the legal point of view, therefore, Chinese women have achieved the aim of their struggle for equality and emancipation. But in this, as in many other cases, the situation cannot be accepted at its face value.

(a) The majority of China's female citizens are illiterate and have no conception of law and politics. If the Constitution grants them the right to vote, that right they just pass over into the men's hands.

(b) The ideas that woman is the mistress of the kitchen and man the ruler of the big world still reign in Chinese minds. Chinese men are not yet ready to give up their monopoly of the game of politics without a bitter struggle on the part of women. Under these circumstances to speak of women's participation in politics is to use nothing more than an empty phrase.

(c) The term heiress was non-existent in the Chinese Civil Code of the old days. The heirship applied to sons only and not daughters. A man without a boy-child would adopt a son as his heir even though he already had many daughters.

The new Civil Code of China grants daughters the right of inheritance. But in the matter of domestic affairs, tradition always plays a more important role than written laws. Family feeling also

prevents Chinese girls from fighting with their brothers in the law court for their share of the heritage.

To sum up: In the last four decades, much has been achieved in the Chinese women's struggle for equality and emancipation. In many aspects, the achievements of Chinese woman have already outstripped that of their western sisters. It must be admitted, moreover, that in many cases Chinese woman have gained rights without much, or any, struggle. The rights are "given" by men and not won by women. It remains for Chinese women to educate and arm themselves for the struggle for a better day, not only for the educated few but for the whole body of China's women.

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Christianity and China's Modern Women

FRANCES W. LIU

HUMAN society has been constantly changing and so have the human beings who live in it. No change, however, has shown such a remarkable degree of difference from the past as that of the Chinese woman of today. A few weeks ago, the writer asked a friend who had been recently abroad, what change he considered the greatest in China during his absence. In reply, he emphatically said, "The changed status of women!"

Indeed, it is only about twenty to thirty years since girls in decent Chinese families were compelled to learn the books written by Tsao Ta Chia of the Han Dynasty (漢曹大家), Sung Jou Hwa (宋若華) and Tsai Pei Kai (蔡伯喈).¹ They all emphasized the various virtues which an ideal woman should have, and among the three, Sung Jou Hwa was the most definite in her appeal. She considered that in order to be an ideal woman, the girl should learn to observe the following virtues as given in the chapters of her book:—

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| 1. Character building | (立身) |
| 2. Learning to labor | (學作) |
| 3. Acquiring good manners | (學禮) |
| 4. Early rising | (早起) |
| 5. Serving parents | (事父母) |
| 6. Serving parents-in-law | (事姑舅) |
| 7. Serving husband | (事夫) |
| 8. Training children | (訓兒女) |
| 9. Managing a home | (營家) |
| 10. Receiving guests | (待客) |
| 10. Being pleasant | (和義) |
| 12. Being pure | (守貞) |

Her chapter on "Character Building" informs us that the first thing for a young girl to know is this character building. In order

1. See also:—Tsao Ta Ku's "Precepts for Women." *Chinese Recorder*, 1935, page 356; Family Instruction". Jen Hsiao Wen. *Chinese Recorder*, 1933, page 42; "Records of Model Women", *Chinese Recorder*, 1936, page 361.

to achieve this end, "She must not turn back her head while walking; must not open wide her lips while talking; must not move her knees while sitting; must not shake her skirts while standing; must not laugh aloud though joyful; must not talk in high tones when angry; man and woman must separate no matter where they are; she must not look outside the wall; must not go out of the court; avoid talking to a male stranger; and keep far away from a bad woman. When these rules are observed, she may be deemed the right kind of human being."

We have just learned what an ideal woman had to "do" or "not do" in the olden days. Now let us take a look at the so-called "educated", "emancipated", or "modern" Chinese woman. Here is a picture of her. At birth her parents happily received her into this world just as they would have her brother or brothers. At school age, she has the same opportunity to attend kindergarten, primary and high schools. If she has ambition and is a daughter of a well-to-do family she can study in universities or go abroad upon reaching maturity. She may marry the man she likes, give birth to children without caring for them and secure a divorce if the marriage proves to be a failure. She can inherit property just like her brother and may have a business career if she is a woman of ambition and is far-sighted enough. Socially, she can dress *decolletè* to go to parties like ladies in New York City and dance all night long like madames in Paris. More than that, if it pleases her majesty, she may drink, smoke and gamble till day-break without receiving any protest daringly made by members of her family. Politically, she may be secretary to a high official and sit in the Legislative Yuan if she has the pull, or through other means.....

Because of the peculiarity of the economic structure of China, by which the writer means the cheapness of the labor of household servants, it is not exaggerating to say that no woman in the whole world is so free and so much at leisure as is a Chinese "modern" lady.

The next thing that seems logical for us to discuss is: Is this emancipated woman happier herself and more of a blessing to the country?" To this question it is only fair for us to say both "Yes", and "No". By "Yes" we mean that among the multitudes of "modern" Chinese woman, there are hundreds and thousands who are conscientious about their responsibilities as mothers, wives and citizens. They have labored hard and have availed themselves of the opportunities offered them. But on the other hand, "emancipation" has brought in many new problems to Chinese society which urgently need attention if the country is to be built on solid foundations.

First, let us look into the matter of the influence exerted by single ladies, a problem which did not exist in China before. Sociologists all agree that married life is the natural life for every human being. Nay, they even declare that a bad marriage is better than celibacy! How much truth there is in this statement we cannot say, but we do see that, in our midst, many of the single ladies who should be wives and mothers are left alone and without a home.

of their own. There are, of course, many reasons for the increase in "old maids" in China; the different conception of life, the growth of individuality on the part of the woman and the unemployment and inability to earn a sufficient income to maintain a home on the part of the man, seem to be the three most important factors. Fortunately, the celibacy problem is only beginning to appear in China, but as it has so much to do with the happiness of the individual and the welfare of society, we hope it will not reach the acute stage spoken of by an English writer: "The result of the women's movement in Europe is 'man without a job' and 'woman without a home!'" We do not mean to say that all women should work in the kitchen, but the fact remains that where there are two persons running after one job, only one can benefit by it. Here is, therefore, the situation. . . . because of the willingness to accept a lower wage on the part of the women, thousands of able-bodied men are put out of jobs. Of course, we hope more employment will be created so that both sexes can work if they so desire. But, who is going to look after the home if the present family system remains unchanged?

Next to the problem created by the "emancipated" single ladies, is that of the married woman. What to do with her leisure time seems to be the central question. In olden days, because of tradition and family teaching, the married woman, rich and poor alike, must make shoes and prepare food for her family; to clean the house and care for and feed the babies were also her main daily duties. But now with one to five dollars, she can hire a woman servant who will attend to all her household labor, and for one to five more get a wet nurse if she happens to be a mother. What then has a woman to do after her marriage? Practically nothing. She takes no interest in public affairs, music or art, her function, her only function, thus degradingly becomes that of a prostitute! Because of this unlimited leisure time, like attracts like, she gathers together her friends and relatives and spends her entire time in gambling. This *Tai Tai Pien* (contagious disease of married women) is not only found among ladies who live in big cities; it is found all over China. This bad influence, it is said, is even being extended to some of the Chinese Legations abroad!

This is not all. With the emancipation of women, there have also been created many other vices; the opening of dance halls, the coming into existence of the woman's guilds, etc. These are all factors detrimental to the character building of youth.

In view of all these, do we mean that we prefer the enslavement of woman as in past history? No! A thousand times, no! We need many more emancipated women with new conceptions of womanhood. By new conceptions of womanhood, we mean that women will not only enjoy the privileges of emancipation but will shoulder responsibilities side by side with men and follow their natural inclinations, developing themselves to their fullest extent as mothers, wives, musicians, artists, writers, public workers, educators, administrators, doctors, nurses, and what not. In this way, only

in this way, can emancipated Chinese women be happier themselves and a real blessing to their country and the world at large.

Now, how can we realize this dream? There seem to be many ways, but the power of religion or the inner finding of one's self is the greatest of all.

It is very interesting to note that through Chinese history woman's status in the home and society and her own conception of life has been greatly influenced by the religious beliefs of that particular time. During the agricultural period, when the supreme religion of China was that of ancestral worship, women as descendants of the same ancestors worked side by side with men. Their status at that time was high and many of them contributed to the literary world and rose to political importance. It was not until the Buddhist religion came to China, when man shut himself out from the world, that woman was looked upon as the source of many evils. Before any attempt was ever made to raise the status of woman either by the government or any individual, her conception of life was predetermined by fate. It was Christianity that gave her some light. Girls' schools were opened and churches barred a man from membership if he had concubines. Women began to be educated and work as teachers, Bible-women, doctors and nurses, and to marry the men of their own choice.

At present, save a few who have joined the churches, the young Chinese woman, like the rest of the youth of the country, is a human being without a soul. She doesn't believe in Confucianism, Taoism, Buddhism, or any other religion which has to do with her inner self and which is the dynamic power of all human behavior. No wonder she has become what she is today—an aimless person who talks of nothing but money with which to buy sensual pleasures! With half of its population females, how can one expect to have a strong country built on such rotten foundations?

Something must be done about it. The first thing to do seems to be the removal of the causes for such degradation. The standard of living of the poor in rural places must be raised through the unification of the country and the carrying into effect of an economic reconstructive program which will enable country-women to stay at home so that an ordinary, married city woman, will have to attend to her own household work. When she is busily occupied, she will have no time to indulge in bad things. Secondly, the curriculum of girls' schools should be changed. Heretofore a girl in China has been taught like her brother. If she has no knowledge of home science, how can one expect her to take a keen interest in the home? From now on, every girls' school should have a department of home economics as most of the girls get married even though they go through college. The last and the most important of all is to change the attitude of mind and supplant it with the religion of Christ. History has told us that religion has transformed lives, especially the lives of women. No religion has such a timely appeal as the Christian faith. Isn't this a challenge to all of us who already are Christians? Just think what an asset it would be to China and to the world at large if all Chinese women woke up from their dreams!

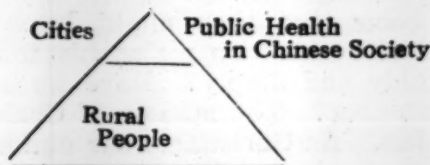
Church and Rural Health

MARGARET SHIH

THREE years of experience doing health work in the country in an atmosphere of Christian service have convinced me that church people have a better opportunity to serve the country in rural reconstruction than any other group, if only they can broaden their vision a little. Time is passing and events are taking place very rapidly. There is no time to lose. We must decide quickly whether we are going to help with the program of rural reconstruction or not, and, if so, in what way.

Several considerations have been resting very heavily upon my heart as to the duty of the church in regard to public health work in the country.

It will help us to think, first, of the history of medical science. We know there was a period when attempts at healing were dominated by superstition. Then there was the domination of philosophy. Finally, there came the dawn of scientific medicine. Great men like Pasteur and Lister did much to teach the cause of disease, and to lessen pain and suffering. It was soon found, however, that curative measures alone were insufficient in the fight against disease. During the last half-century, the public health movement has arisen to carry the battle into the enemy's country. This movement means the active use of modern medicine in all its phases—personal hygiene, curative, and preventive measures. In countries of the West, public health has done its job well, and has a recognized place. Curative medicine was brought to China with Christianity, and has done a great service. For almost sixty years doctors and nurses have been trained. Christians have helped to mold the spirit of the national health program of China today. The World War aroused China to the fact that the health of her people was greatly below par. In 1928, there was set up a health program as part of the general effort toward reconstruction. If we may compare Chinese society to a mountain with the rural people making up the base, it is fair to say that this health work has begun at the peak and worked down.



Great advance has been made in the nine years that the national health program has been in operation. It is far from meeting the needs of the rural population, nevertheless public health is a recognized part of the general program of rural reconstruction. If we look at the effort of Christian institutions, it is evident that their emphasis is still upon the time-honored lines of curative medicine. If we do not progress along with the general trend toward public health and preventive medicine, it is doubtful if there is any permanent place for Christians in the national plan.

The above line of thought may seem to be almost selfish as we have thought only of the Christian's place in the matter. Let us turn instead to the needs of the people. Here there is more than enough to arouse us. To allow our minds to dwell upon a few simple facts alone is almost more than we can bear. Among the some 400,000,000 Chinese, the death rate is estimated to be 12,600,000 persons per year. This is exactly twice the death rate of Europe and America. One-third of the total deaths are those of mothers and children, which might be greatly reduced by maternity and child-welfare work. Practically all of the remainder are due to communicable diseases, such as smallpox, diphtheria, typhoid, dysentery and others. Most of these can be prevented by proper precautions. On the basis of the comparison with western countries, as stated above, half of these deaths are preventable by means at disposal right now. It is estimated that the average age of death in China is ten years. This is the age when there has been a minimum of economic return to society for what it has cost to support the person. If we assume an economic loss of only fifty dollars for each individual, the total will amount to \$315,000,000. We may let our imagination play with the idea of what could be done with this sum for purposes of public welfare. On the basis of average costs, for this sum there could be established the following:

- 100,000 primary schools,
- 1,000 universities,
- 5,000 hospitals,
- 600 municipal water systems,
- 100,000 li of motor roads,
- 30,000 li of railroads.

But at present all of these improvements are lost. In China not only is there a vast amount of heartbreak and suffering from the high death rate, but there is also the unbearable economic loss, which is a constant drag on all efforts toward progress. Can we still be satisfied to confine our efforts to healing the comparatively few who come to our institutions?

"I have come that they might have life and have it more abundantly" said Jesus. Do we as his followers understand these words thoroughly and deeply? Have we as leaders of the church grasped his meaning? The mission of Christ for the world includes the whole of life. As Christians, our outlook should not be limited to saving our souls alone. The demand today in China is for reconstruction along many lines. Should not we who are his soldiers and wish to continue his mission try to adjust ourselves to help meet the urgent demand for the reconstruction of China? Or should we keep on, burying ourselves in our work and devoting our efforts to our own narrow lines, conceiving of our task as limited to saving the souls of a few individuals? How can we save this nation when there are 12,600,000 deaths per year among 400,000,000 people? Christ said, "I have come that they might have life and that more abundantly,"—the whole of life.

With all these facts in mind, I would like to urge that we as Christians enter into the program of the Government without the slightest hesitation. There are many lines of work, but we are dealing now particularly with health. If this conviction is sound, I would like to start with the church and the church hospital, giving short training courses for pastors, lay workers, and for the general membership, especially the mothers. In this way, a consciousness of health would be formed within the community. Health education of this kind not only gives people methods of protecting their own bodies, but often opens ways to deal with them about the problems of their souls. In the second place, the Christian hospital ought to do its best to assist in the national health program. Some of the practical measures to be considered are outlined below.

(A) School health. Practically every church area has some kind of school, and in these schools health work should be organized without delay such as:—

1. Physical examinations.
2. Correction of defects.
3. Health teaching.
4. Improvement of sanitation, prevention of communicable diseases, and, by such means, the building up of a health consciousness.
5. Follow-up work in the homes.
6. Parents' meetings.

(B) Maternity and child welfare should be established through the hospital maternity cases in:—

1. Mother's clubs.
2. Well-baby clinics.
3. Better—baby campaigns.

(C) As cases of communicable diseases come in, not only should we try to cure them, but we should trace them back into the family and community, in order to prevent further spread of infection. This may be done in co-operation with the local police authorities in enforcing quarantine, giving health instruction and in preventive measures.

(D) Several times a year, with the co-operation of the church, a health campaign should be carried on for the instruction of the public. This kind of campaign is a great tool for the education of the community. Whenever we find an attitude of non-co-operation, we know there is a lack of educational effort. In short, we should develop our out-patient departments as public-health centers for all of the above-mentioned activities.

There is also a third great problem, the need for trained personnel, especially for rural districts. An article in the *Min Chien Monthly*, published in Tingsien, in 1934, reported that there were in the whole country only 4000 qualified doctors, 4070 N.A.C. nurses, and 216 properly trained midwives. Of these people, 99% were

working in the city.¹ According to Dr. Faber's report for 1934² at the present rate the medical schools of China turn out only 150 doctors per year. Allowing one doctor for each 10,000 persons, it will take 226 years to supply doctors for a population of 400,000,000. According to western standards, the proximate ratio should be:

- 1 doctor for 2000 persons;
- 1 nurse for 1000 persons;
- 1 midwife for 600 persons.

The training of personnel "in the love of Christ", if we may quote from Mr. T. T. Chung of the Ministry of Education speaking before the recent Conference of Nurses in Nanking, is the most urgently needed thing in China. Our Christian hospitals should enlarge their vision beyond curative work alone to meet this urgent demand. Nurses and doctors should have public health courses added to their under-graduate work as an immediate measure.

A fourth step may be taken by supporting organizations like the Christian Rural Service Unions, which offer an opportunity to bring together scattered groups in order to concentrate on problems of wide importance. Information about the North China Christian Rural Service Union may be obtained from the Chairman, Miss Irma Highbaugh, Changli, Hopei. The secretary of the Hopei branch is Rev. James Hunter, Tunghsien. The secretary of the Shantung branch is Dr. A. L. Carson, Cheeloo University, Tsinan.

In conclusion, we may repeat in simple language, the words of a famous teacher of Public Health in China, that Public Health makes people use modern medicine in the right way.

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Social Service by Christian Churches

MRS. DAVID NEW

IT is suggested that I write on "Social Service by Christian Churches" or some allied topic. It seems to me that the Christian church has always been doing social service. Why is there any question about it? There are Christian schools of all grades, higher and lower, common and vocational, free and with fees, to serve the educational needs of society. There are hospitals, dispensaries also run by Christian organizations to serve society medically. These also may be called institutionalized services or services in group form. In addition there are so called social services, such as evangelistic work in the homes and in summer schools for adults and children to eliminate illiteracy, do propaganda work for sanitation and hygiene, relief work and so forth. But I wish to deal with this topic; "Social Service by Christian Churches", from the point of view that although the institutionalized services are recognized by society, the value of the so-called social service is rather neglected or even discounted. Why?

1. See also *Chinese Recorder*, April 1937, page 292—"State Medicine" where figures given are somewhat different. Editor.

2. *Chinese Public Health Monthly*, Vol. 1. No. S. p. 40.

The answer to the question above may be approached from three angles. (1) Examine thoroughly the present social service program undertaken by the Christian churches to find out what it has really contributed, whether it has succeeded, or partially succeeded, or failed. Study the needs and resources of each environment discriminately. Recently, I read a short article written by Dr. C. S. Miao, on "Some Problems as seen through the Statistics of the Church Middle School Survey." It is very pleasant as well as impressive to realize the scientific, progressive and studious attitude that the *Educational Quarterly** has always taken. This kind of reëxamination and evaluation is needed in any kind of work and it is needed constantly. (2) Study the social service work undertaken outside of the church. This is the point which I want to emphasize and which I hope will contain some suggestion's for the churches.

Modern social work in China is just developing. It is just finding its gardens and preparing for work. Yet valuable efforts are going on. The birth place of modern social work in China is Peiping, so we may take this as a model place to see what is going on in the various social agencies and how it is succeeding. One of the important characteristics of modern social work is that it is done by the case work method. What is the case work method? It is a method of treating problems or social diseases individually. Social workers are considered doctors of social diseases. The case work method can also be applied to group work such as the *Ting Hsien* Experiment. To this type of work, the churches have given a good deal of attention and have been actually doing it in some places. It is the social work that is treated by the individual case work method that is of interest to all now. In Peiping, the P.U.M.C. General Social Service and Employees' Social Service, the First District Health Station, the Red Cross Association, the Social Service in the Psychopathic Hospital, The Peiping Committee on Maternal Health, The Family Welfare Agency, the Home Finding Society, are the agencies using the case work method to treat the problems in their fields.

The P.U.M.C. General Social Service is case work with patients. Social problems have causes and sickness is one. A pedler of peanuts, when he is strong and well, lives satisfactorily on his small income. When he is sick, he will become a problem, because he not only needs to be fed, but also needs to be treated. The problem will be different when he has a chronic disease or the sickness is of a temporary character. The need of helping the cases individually is very apparent. The working object of the P.U.M.C. Employees' Social Service is to assist employees of the hospital. Many of their problems differ from those of the patients. For some of them, it is the need of proper recreation, for some insufficient earnings, for others the lack of ability to manage their income or to manage their family, and yet others have problems of behavior and so on. The treatments of these problems will obviously all be different.

The Family Welfare Agency is the first private social work agency in Peiping to help the people within its district on the basis

*Editorial, December 1936.

of the case work methods. The Peiping Committee on Maternal Health is the first properly organized birth control agency in China to help people by giving contraceptives. But as to what people need the method or under what conditions must be studied individually.

The other characteristic of modern social work is the close co-operation between the existing social agencies and their effort to impress upon the public the need of creating methods to meet the overwhelming problems. The agencies are the working tools of each other. But they need more equipment and tools. They need to discover more medicines to treat the social diseases they are meeting everyday.

(3) Now what is the place of the Christian churches' social service in this new régime of social work? I am of the opinion that every person and institution should develop their individual talents. Each institution or organization has its own message to contribute to society or individuals if the work is done efficiently in its own field and co-operatively with others.

Recently, I received letters from friends reporting about their work and the difficulties they have. It is amazing to note their uniformity as to the problem they consider the most difficult to meet. It is the problem of how to work together with fellow workers. Cases are constantly referred to me dealing with the problem of non-co-operation between our coworkers. Isn't this a place where our Christian church ought to be of tremendous service? How I have wished for a place to which to refer cases arising in this problem for help and advice. I am a Christian and I have had training and experience in religious education work. But I am always loaded with work. So all I can do for this kind of case, after I have studied as well as possible the different aspects of the whole question, is just to have one or two interviews for careful thinking and thorough discussion with my clients about their problem. This really should be taken care of by some special social workers, perhaps the religious education experts, who could have continuous contact and could approach the life of the client to help him build up a philosophy of life. When I had my religious education training, I remember that we used the verse; "And Jesus increased in wisdom and stature and in favor with God and men", as the aim of religious education. In this verse several things are involved. There are the physical, intellectual, social and spiritual aspects of a person, which must be developed equally, in order that he or she may be healthy and perfect. I often think that Jesus was also a true and perfect social worker, because he always saw and took the whole of an individual or society into consideration. At the same time he was a good case worker, too. He always gave treatment according to individual needs. There seems plenty of work the church can do, if the church will prepare and adjust itself to this big wheel of social work.

Now it comes to the practical question as to how to prepare and how to make the needed adjustment. First, it seems to me that the question of personnel for such work is the most important one. A friend who has recently joined the staff of a theological school wrote

that his first impression was about the poor quality of the student body. He is worried for the future life of the church, which like any other organization, depends upon the young generation to carry on its work. Our general impression is that the older generation in the church consists of far better quality than the present. I myself have seen many students who have failed in general school work turn to be students in theological schools. Indeed, the theological school may have done a work of charity for those students, but it opened the door for the church to commit suicide. This impression may not always be substantiated under actual conditions. But I wish a study could be made to help to build a more correct conception or to remedy the condition if it should be found to exist.

Second, the curriculum for the training of religious education workers in the different schools should be enriched. Equal emphasis should be put on the training in technique as well as training in thought and thinking. The curriculum in the past seemed to put more emphasis on training in group religious education than on individual training.

Third, the church should co-operate as much as possible with outside social agencies and work with them on equal terms. In Peiping the Salvation Army and the Catholic Church are the groups most active in co-operation with existing social agencies. I often meet the Catholic sisters coming to hospital to refer cases to us for help and advice. I also constantly see our workers referring cases to the Salvation Army and Catholic orphanage for care of the sick and dependent. And I still hope for the time to come when people will see the kind of problems which it is only proper to refer to churches or religious education experts for treatment, as they can see the problems which are only proper to refer to psychiatrists.

Fourth, to arouse public attention to a realization of the need and importance of religious education in the whole field of social work. Life is a whole, but it has many aspects. Social work should adjust and solve the problems of the maladjusted individual so that in society at large there may be harmony and unity. If there are disharmonious and disconcerting problems concerning one's economic, educational and domestic life, there certainly are also problems concerning an individual's philosophy of life. Mrs. Ida M. Cannon, chief of Social Service, in Massachusetts General Hospital, wrote in an article on, "Some Social and Personal Problems of Surgical Patients" in which she brought out many problems she met in surgical patients,

I would like to close my writing with the following quotations from Mrs. Cannon:—

"Out of the twenty-six patients so far considered, there is evidence of the importance of taking into account the personality of the patient"....."I believe that both psychiatry and religion should have something to contribute to the study and aid of the types of problems I have suggested".

Chinese Christian Woman Rebuilder

TRANSLATED

IN recent years China has been making a great deal of effort in the promotion of mass education, especially in backward rural districts. Some of these enterprises are carried on by government authorities, central as well as local; some by civic organizations interested in the enlightenment of the people; and some by individuals who believe in the salvation of the country through the promotion of mass education. The educational work done at Yutang, a rural district less than twenty kilometers south of Shanghai, of which the writer is going to give a general review falls in the third category. It was started and is financed and run personally by Mrs. New Yong-kee (鈕永建夫人) neè Wang Mei-sain (黃梅仙). In her "General Review of the Educational Work at Yutang", recently issued, this lady educator gives a brief sketch of her life. She was brought up in a Christian family, is a graduate of McTyeire Girls's School in Shanghai and a devoted Christian. After her graduation she taught in a missionary girls' school in Sungkiang for ten years. In 1913 she was married to Mr. New Yong-kee, a native of Yutang and a prominent veteran Kuomintang statesman, who then held the post of vice-president of the Examination Yuan.

The Yutang experiment can be treated under five topic representing its five lines of work:

1. The Women's Self-Help Institute.

Mrs. New deeply regrets the fact that, traditionally, the opportunity of education was denied to women and highly appreciates the pioneering work done by American lady missionaries in the field of female education in China. Their untiring efforts and self-denying spirit serve as a constant encouragement to her to help her countrywomen along the same line.

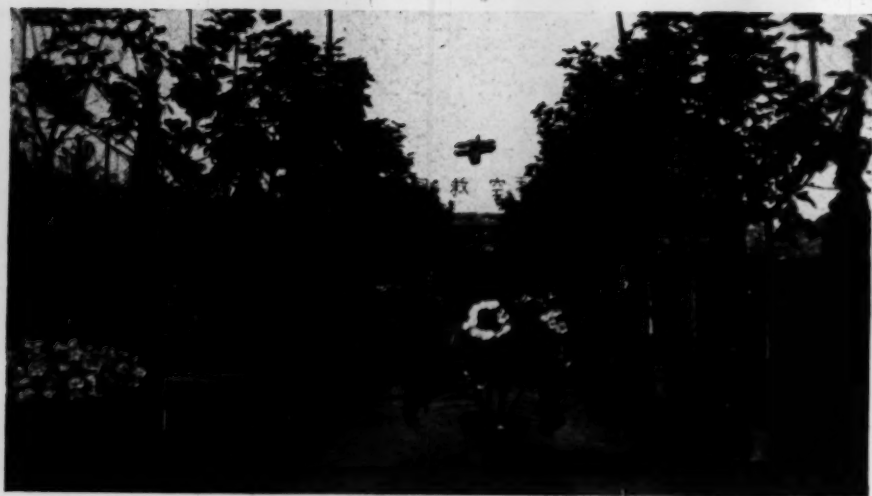
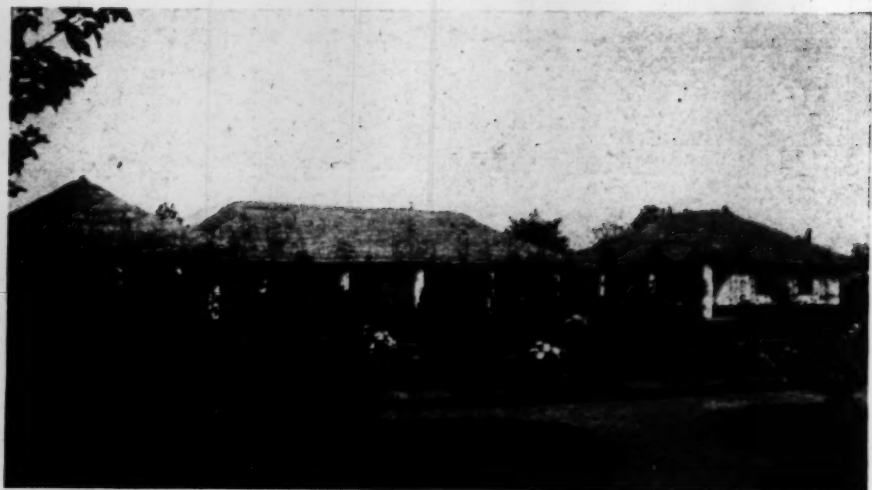
The institute is located in the rural district of Yutang and is for the poor women of that community. In recent years not a few girls' schools of secondary grade have been established in China and still more middle schools, though exclusively for boys in former days, now open their doors to girl students. But this is true only of some large cities and only those girls with rich parents can afford to enter such schools. What is more deplorable is the fact that the girls attending them are merely educated in signs and languages. These do not in any way help improve their livelihood. Mrs. New's institute, however, offers a different type of education. It aims at the development of the productive ability of those educated, so that on leaving the school they may become profit-earning and sound members of the household. The difficulty of maintaining themselves during their school days is also solved by the selling of what they produce. This enthusiastic lady educator has granted her husband's house, inherited from the time of the Ming Dynasty, for the institute building. The curriculum of the institute consists of:—(a) general knowledge; and (b) polytechnical training. Under the former head are household commonsense, applied Chinese language, arithmetic and bead count-



A CHINESE CHRISTIAN WOMAN REBUILDER

(See article)

Top;—Co-operative store. Bottom;—Mrs. Niu Yung-chein (third from left) and three teachers with visitors from Shanghai. Rev. G. H. Newsham (right standing) until recently pastor of Union Church, Shanghai.



A CHINESE CHRISTIAN WOMAN REBUILDER

(See article)

Top;—Thatched cottages of School of Agriculture.
Bottom; Avenue leading to School of Agriculture.

ing; while weaving stocking-making, sewing, cooking, home nursing, and household management, make up the second part of the curriculum.

2. The Chang Sze Garden Nursery School.

As a result of the building of many highways, some Yutang farmers lose or sell out their farm holdings. Hence the problem of land shortage, which is one of the main reasons for the economic depression of this rural district. And, according to Mrs. New, the present educational system under the influence of unwholesome traditional ideas of education is also responsible to some extent for this decline of rural economy. The rich landlords send their sons to middle schools and even colleges in big cities with the hope that, after graduation, they will secure government appointment as officials and amass big fortunes. They prefer to live an idle unemployed life in big cities rather than go back to their farms to work. The establishment of this school is an attempt on the part of Mrs. New to improve the economy of her local rural community, as she sees in this nursery a promising enterprise as the district is only twenty kilometers away from Shanghai.

Her school will not turn out annually a number of idlers as is the case with ordinary schools. It aims at the improvement of rural economy by turning out young men who will be able to start and run a garden enterprise of their own and so become efficient managers of farms in general. The distinctive feature of the school is the total absence of servants. Every kind of work is done by the students under the guidance of their teachers. "Learning through doing" is the guiding principle, with class room work reduced to the minimum. The students are required to rise at 4.45 a.m. and go to bed by 8.45 p.m. Six hours are spent in farming and four hours in classroom work.

This experimental school has not been very successful. The outcome of the first class was especially discouraging. No less than seventy percent of the students dropped out because they were dissatisfied with the emphasis of the school on manual farming work. At the end of the third year, twelve out of the original forty graduated. The average expense of the school is \$900 for each student. What is more discouraging is that the training is all too inadequate to permit of the satisfactory running of a nursery business. Hence, beginning with the second class, the time for manual work was increased from three to six hours. The whole of the third year is devoted to practical labor alone.

These students do better work after their graduation. But most of them become school teachers or farm supervisors and seldom start garden enterprises of their own as is expected of them. So in the summer of 1936, an apprentice class was added to the school with more emphasis on farming work and classroom study further reduced. In addition to this, a boys' class of thirty students, exclusively for native born sons of Yutang community, was established as an endeavor to remedy the defect of having most students in the school come from other districts. The last mentioned class offers an

education equal to that of a primary school with additional training in farm work. It is hoped that on graduation, they will either go back to their farms as efficient farmers, or join the school proper as good students.

3. Mass Education in the Sungkiang and Kiangsan Districts.

Since the opening up of the Shanghai-Hangchow Highway, the seashores of Sungkiang and Kiangsan have attracted large numbers of visitors, Chinese as well as foreign. The inhabitants of this area live chiefly by fishing and salt-production. Most of them are illiterate. What is more deplorable is that they cannot find schools for their children. In her frequent visits to these areas with her husband, Mrs. New noted the need for mass education there. She has been doing this work for two years. The first stage consisted of the establishment of four schools. By the end of the second stage, the educational network is to be multiplied to nine schools evenly distributed within the twenty-seven kilometers covering the area. The education for adults is to train them in good citizenship in general, commonsense as coastal people in particular and teach them to start profitable by-products and organize co-operative stores. The education for children consists of general instruction and polytechnical training. A head-office has been established on the border between the two districts as the centre of the educational network with a co-operative store and an experimental farm attached to it. A discussion meeting is held there once every fortnight attended by the teachers of all the schools. The students enrolled now number more than four hundred. In another year's time, the ultimate aim of the work is expected to be realized.

4. The Women's Household Discussion Association.

That women play a decisive role in maintaining a happy family and turning out sound citizens for the nation is an undisputed fact. But Chinese women in rural districts are uneducated in general and even today they do not receive adequate attention by workers in rural education. The idea of this organization is to unite all the women in Yutang, who are more or less enlightened and interested in the well-being of the whole community, for the purpose of improving family life and building a new Yutang. The association is divided into two departments: (1) discussion department; (2) conciliation department. The former is sub-divided into six discussion groups:—(a) hygiene group; (b) cooking group; (c) sewing group; (d) ethical group; (e) by-product group; (f) economy group. These discussion groups work in the following way. If any member of the association wants to learn something, she can go to the head of the particular group concerned for instruction. General meetings of the association members are held seldom in order to save time. The other department of the association, as its title suggests, is for the peaceful settlement of disputes arising between various families or members of the same family.

5. The Directory Committee of the Educational Work of Yutang.

The declared purpose of this committee is to co-ordinate the numerous lines of educational work conducted by various institutions

and secure economy of labor and money by avoiding unnecessary duplication and conflict of effort. The committee consists of the representatives of the following institutions as its members, with a chairman and vice-chairman elected and a secretary appointed by the chairman:—(a) The Provincial Mass Education Center of Kiangsu; (b) the Women's Self-Help Institute of Yutang; (c) The Co-operative Store of Yutang; (d) the Demonstration Farm; (d) The Yutang Public School of the Shanghai *Hsien* Government; (g) prominent workers in social education.

It may be pointed out in this connection that the Provincial Mass Education Center owes its existence to Mrs. New who started it in memory of the deceased parents of her husband. The Yutang Co-operative Store is the first enterprise of the centre. The Demonstration Farm is also a private enterprise owing its origin to this lady educator. Despite the fact that the Mass Education Center has been handed over to the Provincial Government of Kiangsu for three years, the Co-operative Store has been reorganized into an independent body, and the Demonstration Farm has been transferred and put under the joint control of the Ministry of Industry, Shanghai *Hsien* Government and Yutang Mass Education Centre. Mrs. New still takes an active part in the management of these institutions.

By a glance at the constituent parts of the committee, one will not be surprised at Mrs. New's being elected as its chairman. The chairman's routine consists of checking accounts of the various institutions under the committee. A regular meeting is held monthly in which the work of the past month is reviewed and that of the coming month discussed. When necessary, the chairman can send for any responsible person of the various institutions for consultation and advice. Under the committee is a Study Group with elected representatives of the workers in various bodies as its members. When the committee finds a problem too difficult to solve right away, it can refer the case to the Study Group for consideration which is required to submit a report to the committee.

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Spiritual Approach to an Understanding Between China and Japan

D. TAGAWA

FROM both cultural and geographical points of view, the relations between China and Japan should be closer and more friendly than those of any other countries in the world. For more than two thousand years there has been no fundamental conflict between these two countries, and this historic fact of basic understanding is a just cause of real pride and one which it is to be hoped can be continued forever. The unfavorable trend of affairs during recent years, therefore, is a source of great concern. The active anti-Japanese movements and the difficulties attending the smooth carrying on of ordinary commercial relations and even of freedom of travel are matters of sincere regret. We are told that diplomatic negotiations have come to a standstill and that we can never tell

when further incidents may break out or what the eventual results of the conversations will be. It is not the purpose of this article to deal with these difficulties, but it is quite evident that many of these troubles have grown out of a lack of mutual understanding between the peoples of our two countries.

It is necessary, therefore, for us as citizens, and especially as Christian citizens, to stand aside of all the troublesome difficulties which are vexing our respective military authorities and diplomats, and seek a constructive basis of friendly relations between these two great countries. We must take advantage of the opportunity which we believe has come to us, growing out of the following resolutions adopted at the last meeting of the Japan National Christian Council:

"1. It is our desire that Christians of both countries should gather at a given place for prayer together in the endeavor to understand each other and to co-operate spiritually to this end.

"2. In view of the approaching meeting of the International Missionary Council in China in 1938, which is the first time for such a meeting to be held in the Orient, we are of the opinion that the Christians of China and Japan should come to a mutually friendly understanding and a unity of opinion.

"3. Believing that the Christians in China desire the same results, be it resolved that it is wise at this time to communicate with our Chinese Christian friends."

Fully aware of the general sentiment in China and the position of our Chinese Christian friends, we felt that they would perhaps find it very difficult to come to Japan for the purpose of talking over such matters. In spite of our anxiety in this respect, however, the Chinese National Christian Council has answered our communication and has requested that some Japanese representatives be sent to their Council meeting in May. This will give us an opportunity to carry out our hope of being able to discuss with them how we can best co-operate in making our resolutions truly effective. It is sincerely hoped that a good delegation may be sent to Shanghai.* Judging from the cordial reception accorded Dr. William Axling and the writer year before last in China, I feel confident that the same will be true this year. When asked to contribute this article I felt that I should express my opinion quite frankly regarding how in my opinion the most fruitful results may be expected from this meeting of Christians from China and Japan.

In the first place, the best results would doubtless grow out of a comparatively small group meeting. Since all would be Christians, they, as brothers, would be like the members of a family, and in such a relationship would sincerely express the spirit of friendship

*The following delegation was present:—Dr. Y. Chiba President N.C.C.; —Rev. A. Ebisawa, Sec. N.C.C.; Miss M. Kawai, Principal Kei Sen Girls' School, Tokyo; and Rev. Kozaki. D. Tagawa, the writer of this article, arrived later. After the Council meeting they went into a retreat with Chinese Christians. Editor.

and brotherhood. If the number is kept small, therefore, it would be possible for all to express their true feelings and thoughts in a frank and open way. In the second place, it is to be desired that no representatives of government officials or of the military be present. This meeting should be confined to the Christian citizens of the two countries, and should not attempt to deal with technical subjects involving military or diplomatic considerations. As to the subjects to be discussed, the writer feels that they should be confined to the following problems:

1. How can friendly intercourse between Christians of the two countries be increased?
2. What are the best methods of promoting Christianity in China and Japan?
3. Within the natural limit of Christian circles in both countries, what can be done to further friendly co-operation in projects of mutual interest?

There will be those who will immediately say that a Christian should have ideas pertaining to the broader aspects of our relationships and that he should want to discuss them. And some will say that without dealing with such national questions there would be but little value in such a meeting. In saying that personally I feel it wise to avoid such questions at the present time, I am guided by the following considerations:

1. In all countries, political and diplomatic problems are necessarily subject to the changing opinions of the authorities concerned; such policies therefore cannot have permanency.
2. Religion deals with questions of permanent values.
3. It would seem best not to attempt to handle problems which are of a temporary nature, and therefore we should think quietly and calmly in the realm of those problems of morality and religion which do not have to do with political, military or diplomatic questions.

From this viewpoint, there surely are many questions which have grown out of recent conditions which we as Christian brothers may well discuss together.

There are others who will maintain that it is the function of pastors to propagate and spread Christianity, and that laymen who are not specialists in religion do not feel special responsibility along this line; therefore, as Christian laymen they would be freer to concern themselves with matters relating to the state. Such a critic might say that unless the state is in a proper condition there can be no effective functioning of any religion—Buddhism, Shintoism, Confucianism or Christianity. Or to put it in other words, where there is a properly functioning state there is opportunity for religion to function. From such a standpoint, they would say, it is necessary at such a proposed gathering of Christian lay leaders to deal with the problems of the state and to discuss such questions quite thoroughly. I cannot help but admire such a spirit of patriotism, and I am deeply sympathetic with the motives which prompt such ideals. On the other hand we cannot do all things. Each one of us has his own

part to play in his respective field of effort and endeavor. Let the soldiers take charge of the army, and leave diplomatic problems to the diplomats, while as Christians let us take care of things religious. We have all we can do to study and cultivate the teachings of Christianity.

However, we are all called upon to discharge our duty and responsibility as citizens, in accord with our experience and convictions as Christian men. Therefore, if there is plenty of time at our disposal, there would be no objection to discussing the problems of diplomacy and of the army from the standpoint of our personal opinion. What we should certainly guard against is to attempt to discuss such problems as if we were specialists in these fields of temporary and non-permanent questions. In case such problems are discussed, it is possible that all could agree on certain questions, whereas on others there might be a difference of opinion between the representatives of the two countries. In the former case the question arises as to the advisability of publishing such conclusions in the name of the joint meeting. In case of disagreement, it would seem wise to publish nothing, but rather to report privately the results to the respective government authorities concerned for their reference and consideration.

Within the limits of the available space, I wish to point out three lines along which we may well work and think in seeking an improvement of present relationships:

First, as has already been pointed out, there should be a regular exchange of representatives at the respective National Christian Council gatherings for prayer and discussion together in the true spirit of Christian brotherhood. In this connection, it is to be sincerely hoped that Chinese representatives may be sent to Tokyo next fall for the regular national Christian Council gathering.

In the second place, the time may be ripe for holding during the coming summer, either in China or Japan, a Christian University Student Summer Conference, for the purpose of discussing unhurriedly the questions of international affairs pertaining to the countries of Asia. The results of such a conference, if carefully organized in the right spirit, could not but be fruitful.

My third suggestion would grow out of such a conference. It is possible that such a gathering would lead to several such conferences in both countries. The gradual building up of a leadership and faculty for such an enterprise might naturally develop into the establishment of Christian universities in both countries, supported by Christians. The students would consist of half and half Chinese and Japanese living and studying together in mutual co-operation. It is entirely possible that financial help for such an enterprise could be expected from both governments, from statesmen and from business men. This kind of help in getting such institutions established would be most welcome provided that the distinctive Christian nature of the enterprises be adequately safeguarded and protected. If such institutions could be formed, the faculties could well be used as leaders for an enlarged program of summer conferences. Furthermore, it is entirely possible that after such universities are well established in

this spirit of hearty co-operation there might be students from Europe and America who could be admitted in the same spirit.

Before carrying out this enterprise, however, there are two other projects which should receive our attention in furthering this friendly relationship between China and Japan. They both have to do with the Young Men's Christian Association. The Japanese Y.M.C.A. building in Shanghai should be completed at an early date, and at the same time the Chinese Student Association building in Toyko should be constructed as soon as possible. Both government and business men should contribute toward making possible the early completion of these projects. The Chinese Government has already contributed toward the Chinese building in Tokyo, and it is expected that the Japanese Government will contribute toward the building in Shanghai. In addition to this, however, it is to be hoped that the Japanese Government may be able to help in the erection of the Chinese building in Tokyo, as well as that the Chinese Government may make a like gift toward the Japanese work in China. Such a willingness to co-operate in a mutually helpful way would not only be of great help in the case of the Y.M.C.A., but would be a great asset in connection with the above-mentioned summer school projects.

The mutual exchange of tourists and travellers between China and Japan should be encouraged. For this purpose the establishment of travellers' clubs at strategic places would be a great advantage. If the idea of summer schools, universities and Y.M.C.A.'s were to be carried out, the organizations of these clubs would not be a difficult matter. In spite of their geographical proximity the actual number of Chinese and Japanese going back and forth between the two countries is comparatively small, and so, as we glare at each other across a narrow strip of water, misunderstandings often occur. Travel brings people close together and this results in friendships. This then is one of the simple ways in which the peoples of the two countries can be brought into closer relationship.

In this connection it is to be hoped that those who visit these conferences, universities, associations, etc. may have an adequate opportunity of visiting and observing life and conditions outside the schools and large centers of population. One does not get a true perspective of life by seeing it only in such places. It is a mistake to think that all Americans are "money-mad" just because one sees a few people in a city like New York who give the impression that this is their only purpose in life. In the same way it is not fair to say that French people are immoral simply because one has observed certain aspects of life in Paris. It should therefore be emphasized that one must get outside of cities like Tokyo or Shanghai to see the sincere and earnest lives of the Japanese and Chinese people as a whole in the villages and country parts of their two countries. Furthermore, it is to be hoped that some of our Christian people may be able to open their homes to Chinese visitors and thus give them a glimpse of our real home and life atmosphere.

I would like to add one more item dealing especially with the promotion of adequate literature which would serve to bring the

peoples of our two countries together. From geographical and cultural standpoints China and Japan have enjoyed close relationships all these years, it is perhaps strange that there has not developed a more adequate literature which would help to interpret the best qualities of both nations to each other. It might be well for prizes to be offered for outstanding contributions along this line. Here is an opportunity for Christians in both countries to be thinking about, and a matter which might well be considered at the time of the proposed Christian conference. Sometime ago the author read an article by Mr. Taiki Tau which dealt with Japanese politics and a characterization of the Japanese people. This article revealed a remarkable talent and ability in depicting in such accurate details his observations of Japan and the Japanese people. Then there was a book called "A Short Account of my Stay in Japan," the author of which was not a man of very high character but one who expressed himself in a really wonderful and frank way about his impressions of our country. The encouragement, even to the extent of giving rewards, as has already been indicated, would doubtless be productive of splendid results in the increase of understanding and friendship both in China and Japan. A full discussion of standards of such works, together with criteria for a fair and just evaluation of articles and books of this sort, might well be taken up for consideration at the coming conference of Christians in both countries.

These suggestions are by no means all-inclusive, nor are they adequately expressed perhaps, but it is hoped that they may serve to help pave the way for an increased understanding and improved friendship between even comparatively small groups of Christians, and also that they may point the way toward increased co-operation in the attainment of a commonly desired goal in the relations between our two countries.

Growing out of the above ideas and suggestions there are two considerations which may be helpful in thinking along this line. In connection with the suggested university, the writer would propose the inclusion of a course on "Oriental Religions," or "The Contributions of Religion to Oriental Life." For instance, I cannot help but feel that one of the fine Chinese Classics called "易經" (I Ching—"Book of Changes") should be regarded as a sort of religion. The same may also in a sense be said to be true of Japanese Shintoism. We would not in any way attempt to compare these religions from the standpoint of being superior or inferior to Christianity, but nevertheless they may be said to constitute a fundamental part of our spiritual thought and belief. Shintoism has been the center of the worship and adoration of our people for many generations. It forms such an important element in our thought and very life that an adequate understanding of these teachings insures a deeper appreciation of Japan and the Japanese people. Thus a more adequate conception of those truths and philosophies of life which have been running through our veins and nourishing our blood down through the generations would be a great asset in our approach to the larger problem we are considering. These teachings deeply influence the underlying motives and feelings of our people, and without an adequate

conception of the content of these doctrines, one is at a loss to truly grasp the fundamental character of our national life and thought.

Christianity represents an advance over some of the other beliefs perhaps, and the teachings of Jesus have had a great influence here in Japan. And yet when one attempts to compare the spirit of Christianity in Japan with that in Europe or America, one discovers certain differences. This is perhaps but natural, for we have come into Christianity from a background of the teachings of Confucius, or Buddha or of Shintoism. On the other hand westerners have not had to pass through the earlier experiences of such other faiths as are present here in the Orient. That there should, therefore, be certain differences in the quality and spirit of Christianity is but natural. The Christian faith of the average westerner is comparatively simple, pure and natural, largely perhaps because they have never had to live continually in the environment and close proximity to other active religions. Our Christian belief, on the other hand, has been realized only after experiences with other teachings, and therefore has come as a result of more careful thought and comparison. It is not our purpose to suggest that one method is better than the other, but simply to point out the fact that our earlier Christian pioneers here had to face these questions and arrived at their decisions to become Christians only after very careful study and consideration. This hard work was in no sense carried on in vain, for succeeding generations of Christians have continued to build upon the foundations which they so adequately laid.

On the other hand, however, we cannot forget or overlook those other inheritances. It is possible that in this Christian interpretation of other backgrounds there may be something of real value which we in turn may be able to contribute to Christianity in other countries. It is with some such thought as this that the suggestion is made regarding the possibilities of such a special course in this proposed university. Let us ask some learned Chinese or Japanese scholars to further cultural investigations and studies along this line. It is quite possible that the published results of such researches might have a profound influence in guiding the coming generation of youth who must carry on the banner of our Christian faith. At the same time let European and American students join with us in a common search in the study of these principles to the end that a true advance in the faith of mankind may be made.

It is not an easy thing to bring about a true reconciliation and friendship between China and Japan so long as Oriental learning and thoughts are considered inferior to those of the West. When we of the Orient have developed further our learning and studies so that they are not inferior to those of the West, then we can enjoy a true sense of friendship between our two countries.

Earlier in this article the inadvisability of treating political matters was mentioned. This was in no sense because of any fear of facing the real facts, or from a desire to escape from listening to and answering any questions or criticisms of Japan's possible unreasonable or immoral actions toward our neighboring country.

Any such questions should be faced squarely and in the light of world opinion, and the Japanese people should always be willing to give fair consideration to any such problems, always bearing in mind, of course, the fact that there may be different points of view on such complicated questions. The point which we should not forget, however, is that this particular meeting is not to be one of a political nature. We are all familiar with that old Chinese saying which runs, "He who would chase two rabbits will surely lose them both." Therefore, we as Christian leaders should not violate this admonition, for if we do we may find ourselves in the position of failing to attain either end.

It may also be pointed out that in Japan there are but very few Christian statesmen, whereas we all know there are many prominent Christians among the leaders in China, including government officials, generals, ambassadors, etc. In Japan at the present time there are only about twenty Christians in both the upper and lower houses of the Diet, and these are divided among the various political parties. Thus it is extremely difficult for the few Christians there to act in any sense as a unit. For this reason, the Japanese Christians feel it is wise not to mix religion with state and national affairs directly. The same sort of a situation does not exist, perhaps, in China, for many of the Chinese scholars are at the same time in politics. Even the Prime Minister in China is usually a real scholar, whereas in this country he is generally a political leader, general or admiral, the scholars acting behind the scenes as his advisors. At the present moment, this situation is true in both Japan and China. So in any real understanding of the Japanese situation today, it is necessary for our Chinese friends to appreciate this fact, namely, that whereas in China it is not uncommon to find a combination of scholar and statesman in the same man, in Japan there is much more of a differentiation of function between the ministers of state and the scholar-thinker type of leader.

The author of this paper desires to state, however, that he as an individual Christian is ever seeking to do his best in performing his duties as a member of Parliament. He is ever ready to listen to any criticisms our Chinese Christian friends may have to offer regarding the conduct of the Japanese people or nation. It is possible, of course, that there may be times when he may have to refrain from making any outspoken reply, but it certainly is not his intention in any way intentionally to seek to evade his responsibility or to refuse to listen to any or all complaints or accusations which may be leveled at his country from the standpoint of moral or idealistic conduct.

It should also be added that so far as diplomatic relations are concerned, there are some things on which we are kept well informed, and again there are others on which we do not have any very detailed information. The existence of this situation in both countries has sometimes led to misunderstandings. We are familiar with the saying that "a son will not betray the faults of his father," and Confucius has told us that, "it is really hateful to do a right by bringing to light the faults of another," and again "a man should not condemn his own country when in another country." Therefore,

if Japan as a state does something which may be lower than the highest and most ideal standard of conduct, there may be times when our sense of moral responsibility from the above indicated viewpoints may make it difficult or even impossible for us to do anything about it.

Furthermore, it should be kept in mind that the few Christians, as already indicated, are not in a position to influence effectively the policies or attitudes of the strong political parties. We have but little power in influencing national policies. Our utmost exertions may, therefore, have but minute results in actually changing conditions. For this reason we are not in quite the same position as the Christian groups in some of the countries. There is no thought of trying to shirk any responsibility, but due consideration must be given to the actual facts of the situation.

In spite of all the handicaps and difficulties, it is a great thing that a small group of Christians from these two countries are planning to gather for prayer, friendly discussion and communion with each other. This will without question result in great good to the individuals concerned and to our respective Christian communities, as well as eventually to our countries as a whole. It is with this prayer and in this spirit that the Japanese group is now preparing for their coming visit to China.

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Sino-Japanese Christian Unity of Spirit

P. C. HSU

MY views on the subject may be briefly set forth as follows:—

1. The major Christian premise is that a Christian does not hate other people. He may hate a certain social system. He may hate what a person does. But he cannot hate another person, because each person has the potentiality of being God's son. If that is granted, we have no right to say that we hate a Japanese and the Japanese race. You say, "This is a platitude. Oh, but many, many Christians don't actually believe such platitudes. If they did, the spirit of unity and the bond of peace would have no security value." So much for Christian sentiment.

2. But sentiments alone don't suffice. God is God of love; but he is also God of righteousness and justice. Christians of both nations must look, therefore, at facts as they are and try to arrive at a Christian evaluation of such facts. For any gross wrong done to one nation by another, the Christians of the former should at least be "morally and spiritually" responsible and ashamed of them, and should endeavour to make their future recurrence impossible.

3. This, however, requires joint action and the Cross. Without the Cross no amount of talk about the "spirit of unity and bond of peace" would get us very far.

4. There is, of course, another approach available. Christians of both nations may agree to lay aside the "past" and all controversial issues, and devote their energy to the publication of encouraging

facts and the promotion of good will. Such a course of action may ensure more immediate success, but it has serious limitations for few Christians can forget wrongs (on an international scale). If they don't forget, then co-operation must be somewhat affected.

5. I am growingly becoming doubtful about the value of co-operation and unity as "officially promoted" by organizations such as the N.C.C. for the simple reason that organizations always work with inhibitions. The fact that N.C.C.'s, or other similar Christian organizations, have to be "whipped into" taking an interest in this subject proves that no general interest is possible with them. This may be a cruel remark, but facts seem to point in that direction. On the other hand, because of the strategic and leading position these organizations occupy, I can't help wishing they would do more than they are actually doing.

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Chinese Ethnographical Research*

Review Article

HENRI BERNARD

MANY contemporaneous westerners seem to think that the Chinese find the scientific travelling spirit uncongenial. This assumption is incorrect. Not to speak of the celebrated pilgrims to Buddhist lands, the distinguished secretary of the Academia Sinica, M. *Ting Wen-kiang*, has written a very inspiring notice on a scholar of the Ming Dynasty, *Hsü Hsia-k'o* (1586-1641), who travelled extensively in western China. "Being the earliest leader of modern geography," it is said, "his diary is more like a 20th-century surveyor's field-note book than the diary of a 17th century traveller; he was the only private individual who had the good fortune to see so much of the world, therefore he died quite contented." I want to add that he was not only the only private traveller but also he was the only scientific geographer. The zeitgeist of the Renaissance was in him when he braved physical discomfort to the point of starvation for the sake of pure knowledge and intellectual satisfaction.

Hsü Hsia-ko's main interest was in physical observations. He discovered the source of *Hsikiang*, he found that the rivers *Mekong* and *Saluen* were two different rivers, and he proved that the *Gold Sand River* was the true source of the *Yangtze river*. Without instruments, not even a compass, he wrote admirable descriptions of these countries "with none of the vague stock phrases, such as a thousand-feet cliff or a boundless expanse of water, so common in Chinese literature."

At the beginning of the XVIIth century, the Jesuits *Fridelli* and *Regis*, and the Augustine *Bonjour* surveyed the western provinces for the drawing of *K'ang-hsi's* map. Not only did they record top-

* *TERRITOIRES ET POPULATIONS DES CONFINS DU YUNNAN*, J. Siguret, Translated from the Chinese into French, 320 pages, \$12.00 Chinese currency. Henri Vetch, The French Bookstore, Peiping.

ographical observations on, but also some ethnographical facts about these non-Chinese peoples, for instance the Lolos of Yunnan. During the XIXth century and at the beginning of the XXth century, the Chinese, not interesting themselves in these "barbars" wrote some vague and general descriptions only in their regional annals, but the westerners, and especially the Catholic and Protestant missionaries, wrote valuable monographs on these extremely curious peoples, as for instance Father *Vial* in the Kin-tsing region and Father *Lietard* in Talifu. Major Davies (1909) and Mr. G. Cordier (1917) in their standard reference-works on Yunnan, co-ordinated and developed somewhat the information given.

But since the beginning of the Modern Renaissance (1917), the Chinese themselves have tried to explore these remote marches of their country. Perhaps the first among them was Mr. *Ting Wen-kiang*, who was interested mostly in the physical and geological point of view. He chose *Hsü Hsia-k'o* as his "patron saint" in his difficult and valuable travels. Other scholars, like Mr. *Hsü Itang* and *Liu C. H.*, have collected in French or English some of the information available in the Chinese Annals; Mr. *Young Ching-chi* has just published material on the Lolo scripture and manuscripts acquired as the result of a prolonged mission to the *Ta-liang shan*. In recent years, there was something like a rush towards the region that is often called the "ethnological garden" of the world, and many hundred titles on these south-west border regions are included in a Bibliography prepared by Mr. *Li Siao-yuen* of the University of Nanking.

To this new Chinese literature pertains the collection of reports, first published in 1933 by the Popular Education Bureau of Yunnanfu, of which M. Siguret gives us today a faithful translation, superbly edited by Mr. Vetch. The most significant point, perhaps, is not precisely the collection of data, but mostly the way of approach to these problems. For example, Mr. *Ch'en Yu-k'o*, director of the Bureau of Popular Education, writes in his Preface:—"From the conquest of North China onwards (1928, by the national armies), and since the unification of the country, the intellectual class of China has considered that it is urgent to strengthen our borders...., but they have interested themselves only in the North-West and North-East, without producing anything of value on the South-West. When we wish to write or speak about this latter region, we are dependent on the writings of westerners, as in them alone can we find information. Last year I was named Director of the Bureau of the People's Education. Ashamed at the loss of the three North-Eastern provinces (Manchuria) and seeing the growing menace to our borderland, I with some collaborators, Mr. *Jao Ki-ch'eny* and others, compiled a document of from sixty to seventy thousand characters."

Six reports have been published and are now translated in French:

1. Documents on the situation on the North-western Yunnan border (p. 1-75: by Mr. *Wang T'u-shui*);

2. Some indications on the Ku-tsung of the river region (p. 77.88: by Mr. *Fan I-t'en*);

3. Regions behind the Undelimited Sino-Burman frontier (p. 89-120: by Mr. *Chang Kia-pin*);

4. Study of the races in the first district of the Yunnan colonial borderland (p. 121-213: by Mr. *Li Qheng-chuang*);

5. Life of the tribes near the Saluen (p. 215-243: by Mr. *Chang Kia-ping*);

6. Notes on the fluvial regions of Mekong and Saluen (p. 245-265: by Mr. *Miao Huei-i*).

For cross-reference, an excellent and detailed Geographical Index has been compiled by M. Siguret in French and English, giving the Chinese characters and their respective romanizations. Four maps (that, perhaps by an ill-founded scruple, the translator has textually reproduced from the somewhat incorrect originals) help the reader to locate the places noted, but as it is very ably said in the *Avant-propos*, this book of Kuomintang propaganda and information, written by some "young China" Chinese, has great political interest and documentary value. Though it is not the first attempt of the kind, it shows more clearly and more completely than many others the "unanime sentiment" that provokes contemporary Chinese to revise the too-much accepted judgments of their ancestors on the "barbars of the frontiers," and to penetrate into a literary domain where the foreigners had a predominant, and perhaps exclusive, position.

The translator, who lived in Yunnan two years, has carefully avoided all interpretation of the Chinese text. He has conserved the original flavour and simplicity of the style adding only sufficient explanatory notes to ensure the precise sense of an expression, and that without controversy. In this objective way, the translation gives direct access to a very significant book in which the new China appears with its aspirations, fears and desires for reform. For these reasons, it is one of the most instructive sources for understanding revolutionary China of to-day.

Independently of this casual significance, the series of Reports translated by M. Siguret is a valuable contribution to the too-scarce information obtainable on the numerous non-Chinese tribes that the traveller encounters in western China. Thirty years ago, Davies acknowledged the extreme difficulty of securing a reasonable appreciation of these so curious remains of the past. The only way at present to arrange them by groups is to classify them by their languages. Not that resemblance of language is necessarily proof of the relationship of two races. Among the Sinitic Languages of Yunnan and Western Szechwan, Davies believed he could distinguish five families: Mon-Khmer, Shan (or Thai), Chinese, Tibeto-Burman, Burmese and Ka-chin. At the present time research is mostly concentrated on the fourth family, the Tibeto-Burmese, that may be divided into five

other groups: Tibetan, Hsi-fan, Lo-lo, Burmese, Ka-chin. In the Hsi-fan group, the Mo-so (Na-shi) are specially studied by Dr. Rock. The Lo-lo group has come prominently to the forefront, with the innumerable kinds of Lo-lo (Nei-su or Ngo-su), Li-so (or Li-su, La-hu (or Lo-hei), Wo-ni (under which may be classified the Me-hei, K'a-to, Pu-tu, Pi-o, A-K'a, San-su, K'u-ts'ung.....) On many of these tribes the book of Mr. Siguret gives very much reliable information that will be useful to scientific historians.

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Our Book Table

BACKGROUND AND FEATURES OF THE DRAFT CONSTITUTION OF CHINA, C. L. Hsia, *Information Bulletin*, Vol. III, No. 10, April 11, 1937. Council of International Affairs, Nanking. Single copies ten cents Chinese currency.

All the readers of *The Chinese Recorder* should secure and study this official translation of the Draft Constitution of China with its introductory analysis of constitution-making in China and the numerous attempts at a constitution that have preceded this one. The first attempt to make a constitution for China followed the Japanese constitution as a model. This final draft follows no model though in the analysis of it Dr. Hsia refers more to that of Germany than any other. It is China's own attempt to find a constitution adapted to her emerging situation.

The interpretation and application of any constitution involves complication and difficulty. This one, if applied, will meet its fair share of critical uncertainty. But an earnest effort to work it must make much difference to China. "A *San Min Chu I* Republic," says Dr. Hsia, "(that) does not propose to replace the present competitive system of private capital with a system by which the community shall own the means of production and distribution and shall use them for its own benefit, must look forward to some form of equitable distribution of the nation's wealth." That this principle of national distribution of wealth is foreseen as possible is stated in the constitution in that the State may, "in accordance with law, regulate private wealth." Interpretation of the constitution at that point will certainly entail complications.

Again the constitution, according to Dr. Hsia, does not recognize "natural rights" but only such rights as are "specifically enumerated in the Draft Constitution." Are rights not mentioned, therefore forbidden? One wonders what 400,000,000 people, who have been inclined to democracy in their communal life, will think when awake at this point. Article 25 states when such rights, as given, may be restricted. The "promoting (of) public interests" is given as one sufficient cause. Suppose the Chinese people *en masse* turned against religion would the "public interest" necessitate the restriction of the right to religious belief and practice? This is not likely to happen. But the term "public interest" is so inclusive that one may be permitted to muse about its application. In short no right given is free from limitation, customary under any constitution, or the possibility of being taken away entirely for a time at least. And since the only chance the people as a whole have to express their opinions on either constitution or laws is when they elect delegates to the national congress which in turn elects an independent government, it will be some time before public opinion in China will get to where it can find expression as to the meaning of the constitution for itself. Dr. Hsia says, indeed, "there will be in China a central or national government,

complete in itself and more or less independent of the interference or control of the people and the Congress." Under such circumstances "public interest" might be too widely interpreted by the Government and its Yuans.

These are just the musings of a reviewer brought up under somewhat different conditions than those giving birth to this Draft Constitution. They are mentioned simply to show that interpretation of this Constitution will be a knotty problem. One cannot help wondering, too, what will happen to these interpretations when through a free and universal press and education the masses of China understand the Constitution well enough to attempt to interpret it for themselves. At the moment, of course, it is the fruit of the thinking of a small minority. Looking into the future one suspects it is not China's final attempt to work out a constitution.

PIONEERING IN KIANGSI, *Walter H. Oldfield, Christian Publications, Inc. Third and Reily Streets, Harrisburg, Pa.,*

Kwangsi, Like Hunan, was among the last of China's provinces to be opened to Christian workers. Mr. Oldfield tells the story of that opening and development mainly in terms of Alliance Missions. Going back to the end of the last century we see how seventeen centers were opened up. Difficulties of travel, superstitious outbursts against missionaries and Christians, and bandits appear often in the stories. The book is, in truth, a tale of pioneering. Superstition and bandits are not quite so frequent experiences of modern missionaries in many places. Yet this volume reminds us that work under primitive conditions in China is far from over. In one case the missionaries mentioned still work among a group whose language has not been reduced to writing. Both the people described and their faith are simple. In spite of the backwardness of their conditions much progress in gaining converts is recorded. Considerable is said about customs and modes of living. Comparisons are made between the characteristics of different tribes. Two Chwang tribesmen took the injunction to "take up the cross" so literally that they appeared wearing small bamboo crosses on their backs. Though setbacks and difficulties were frequent in the treks recorded yet there often peeps through the narrative a simplicity and attractiveness of character in those met and evangelized that compares not all to the advantage of the more sophisticated Chinese one meets in modernized and urban centers. This is a tale of evangelism. Little is said of educational or medical work. But it deals with the kind of work needed among simple people still found in many parts of China and not always on such untrod paths as those followed by the missionaries whose work is described in this book.

JOHN E. WILLIAMS OF NANKING, *W. Reginald Wheeler, Fleming H. Revell Co., New York, London and Edinburgh. U.S.\$2.00.*

This story of a missionary who deeply loved China and contributed richly to her well-being is both moving and encouraging. The first chapter tells the story of his death at the hands of irresponsible young soldiers. This is supplemented and enriched by "Mrs. Williams' Story" in chapter XIV. The biographical sections tell of Dr. Williams' preparation for the magnificent contribution he made to the development of Nanking University. Tempered words tell of the terrible trial which fell upon the foreigners, particular reference being made to missionaries.

when the Nationalists first won into Nanking. One wishes that similar temperate stories of such events could get into print ahead of some of the wilder ones which often make up newspaper reports. To read this story is to realize why missionaries learn to love and trust the Chinese. In many ways students and Chinese friends stood by the threatened missionaries at great risk to themselves. The many letters from Chinese at the end of the book reveal the Chinese heart-attitude to their missionary friends. Such martyrdoms as that of Dr. Williams are part of the cost of Christian service in China. But the story of his life and the faithfulness and sympathy of Chinese friends in connection therewith make it clear that the cost is well worth while. To those who have missed such experiences this simple story of a great man's passing gives evidence of the courage that a Christian faith can produce. Only those who have been through such experiences as are given in this book can understand them; but all who read of them may gain inspiration which will help steady them if they are called to follow in their train.

INTRODUCING CHRIST TO BUDDHISTS 介紹耶穌與佛教徒 *Cheng Tao-ming. R.T.S. Hankow \$0.02*

This is a small booklet of fourteen pages by a former pupil and secretary of the Monk T'ai Hsü. Mr. Cheng is now a student in the Tao Fong Shan Christian Institute, a Christian Monastery or Institute for Buddhist priests under the leadership of Dr. K. Reichelt. Since the author's conversion to Christianity he has felt the urge to try and present the Christian message to Buddhists in a form that would be intelligible to one versed in Buddhist thought and terminology. He discusses what he calls the common misconceptions of Buddhists concerning God, creation, the Virgin Birth, and the Bible. He also explains the teachings and redeeming work of Christ, and contrasts the teachings of Christianity with those of Buddhism.

This pamphlet will be helpful to both missionaries and Chinese Christians as well as Buddhist priests. Some will not be able to follow him in arguing for belief in the Virgin Birth on the ground that such types of births are not unknown in the religious literature of other religions. Careful scholars also will be conscious that the statement deals rather superficially with some of the deeper philosophical problems of Buddhism. But this is to be expected in such a brief pamphlet. It is a good start in an important field to which a few other Chinese writers have already made good contributions. I refer especially to "A Christian Study of Buddhism" by Wang Chih-hsin (C.L.S.) and the three books of Princeton S. Hsu, namely; "The Chinese People Through the Eyes of Jesus," "Jesus Through the Eyes of the Chinese People" and "The Buddhist Flavor in the Religion of Christ." F. R. M.

BIG HORSE'S FLIGHT. *Sven Hedin. London, Macmillan & Co. pages 248, 21/-.*

Sinkiang on the western border of China has suffered from internal wars since 1877. After the rise and fall of numerous leaders, Chin Shu-chen was made governor in 1928 after the murder of Yang Tseng-sin who had governed from 1911. By his misgovernment Chin practically desolated the province. The time was ripe for Ma Chung-yin (Big Horse), a man of great bravery and ambition but extremely cruel, to win over the people who were anxious to get rid of Chin. While he was gathering his army, however, Chin resigned and Sheng Shih-tsai was made Tupan. It was during the period of warfare between Ma and

Sheng that Sven Hedin, at the head of a party of Chinese, Swedes, and Mongols came into the province on a road-mapping expedition at the behest of the Central Government. In this book Hedin describes the ruined province as left by Chin, the civil warfare between Sheng and Ma, when he and his companions were captives first of one side and then the other. With Russian aid Sheng forced Ma to retreat to the Soviet where he still lives. The Hedin Expedition succeeded in its mission of marking out two motor roads between China proper and Singkiang.

LIFE HERE AND NOW. *Arthur Ponsonby. George Allen & Unwin, Ltd., London. 10/6. pages 289.*

The first section of this book consists of semi-philosophical musings on the nature of Time, and the human reactions to the passage of Time. Lord Ponsonby seems to have jotted down from time to time passages from various authors, philosophers, novelists, poets, which refer to Time. To these he adds his own comments to give weight to his argument: "Look after the hours: the years will look after themselves." The second half of the book discusses Immortality from the point of view of this quotation, namely: "A more conscious realization of the priceless value of the passing moment would seem to be essential, desirable and attainable, although it may involve the abandonment of doctrines which teach us to belittle today in vague hopes of a better tomorrow."

THE OPIUM MENACE IN THE FAR EAST. *Frederick T. Merrill. Volume XII, Number 24, Foreign Policy Association, Inc. Eight West Fortieth Street, New York. Twenty five cents U.S. currency.*

This report is based on a careful study of magazines, League of Nations' documents, newspapers and books. It recognizes that the would opium traffic has shifted its center to China and Manchuria. The sincerity of the Chinese Government and the unparalleled severity of its recent laws against the traffic are admitted. But the report does not provide any foundation for optimistic belief that the evil has been much reduced in this part of the Far East yet. It is estimated that China produces about nine-tenths of the world's annual production of opium. The Japanese national is noted as the "most sinister character in the illicit drug trade north and south of the Great Wall." Yet emphasis is laid on the necessity of China furnishing proof that she can subdue the traffic as an element in winning the world's fuller confidence. It is an appalling story of how callous cupidity constantly thwarts the efforts of those set on reducing this evil in China. Nevertheless Chinese narcotic users are alarmed and public opinion is being aroused. On the basis of this report Nanking's efforts to subdue the menace need the backing of more power and a more widely spread public appreciation of the urgent necessity of suppressing the traffic. To read this report is to realize that the battle against the opium menace in China has only just begun.

LEE CHUNG, A SON OF CHINA, *Alice P. Evans, The Judson Press, 1701-1703 Chesnut St., Philadelphia, Penna., U.S.A. U.S.\$1.00*

Lee Chung, is strictly speaking, a son of that stream of southern Chinese who wended their way back and forth between western United States and Southern China. An uncle took Lee Chung to America where he worked and made enough money to help support his old mother and.

later, his family. The pull of old Chinese customs brought him back to his home to marry according to his mother's decision, though it meant giving up a Chinese girl in America. But his marriage turned out relatively well nevertheless. Bad company finally got him into prison for killing another Chinese in self-defense. Though brought into contact with Christians frequently he made no decision to be a Christian until after this event. He finally returned to China and with his wife, who had managed to acquire some education, became an evangelistic worker. Interspersed through this simple story are hints of some strange Chinese customs. It is told to illustrate the by-products of Christian work in China.

SELLING WILTED POPPIES, *Genevieve Wimsatt. Columbia University Press, 2960 Broadway, New York City, U.S.\$3.00*

This is the biography of a plaintive woman insurgent of the T'ang dynasty. Though the biographer admits that conflicting accounts make not a few of the details of Yü Hsuan-chi's story uncertain yet enough remains to reveal that she was a woman of whimsical charm and more than ordinary intelligence. The poems quoted here and there in the text, to illustrate the incidents of her life under treatment, hint mainly at the frustration moving her as she longed for the erstwhile lover who had made her his concubine and then discarded her, her resentment against the restrictions that kept her from competing in the examinations, her unsatisfied yearnings as she wandered over China with a literary failure, like herself a poet, and the evanescent happiness she was ever missing. She jumped every convention of her strict age and most of those of this. Yet is she one of China's unforgotten poets. What she put into verse, often exquisite, has covered her unconventionalities with a pall of kindly remembrance. For a time she lived as a free lady and for a time as a nun, but ever she pursued the flame of life and her spirit soared above the oftentimes sordidness of her behavior.

The format of the book is beautiful. Glimpses of life as it went in the days of the T'ang lend it historical interest. But the chief charm is in the way it shows how the yearnings of a strong if romantic spirit rose above the quagmire of repeatedly shattered romances. It makes an excellent gift book. The poppies Yü Hsuan-chi sold were wilted but even so they gave forth gleams of the rare beauty of her invincible ardor. Whether she was justly beheaded for the alleged murder of her servant the biographer has of necessity to leave uncertain. But she met this as other incidents of a stormy and frustrated life with an indomitable spirit. This biography reads like a novel but leaves the reader with a feeling that it deals with a real person.

THE LAND OF MILK AND HONEY. *Toyohiko Kagawa. Hodder and Stoughton, Ltd., Warwick Square, London, E.C.4. 3/6 net.*

Though this novel is frankly written to promote the co-operative idea it has many touches of the charm that flickers over all the life of Japan. Though it deals with the tragedies of the poor—a geisha, village life, dire poverty—it gives many pictures of thoughtfulness, tenderness, high ideals and even willingness to sacrifice for an ideal. On the one hand love is seen as smirched by unbridled lust; on the other hand in Tosuke, the hero, and Suzu-ko, the heroine and reclaimed geisha, it is seen as spiritually motivated. The difficulties and misunderstandings that an ardent promoter of the co-operative such as Tosuke meets are faithfully

portrayed. Through its pages, too, one may glimpse the economic strain put on rural districts and the doss-dwellers in Tokyo. As translated the novel reads easily. At many points one can catch glimpses of the idomitable spirit of the author. A novel good both for those interested in the struggle to build up the co-operatives and those desiring to gain insight into the real Japan.

ALIEN LAND TENURE IN JAPAN. Robert Karl Reischaur. Asiatic Society of Japan, Hirakawa-cho, 2-chōme, 7-banchi 4, Kojimashi-ku, Tokyo, Japan. Yen 6.00

This is part of a dissertation submitted to Harvard University for the degree of Doctor of Philosophy. It deals with a naturally dry and tortuous topic. Yet since mission and church authorities in China are now wrestling with the chaotic condition of Christian land tenure in China it might furnish hints to some of them. In any event it shows how the Japanese Government and municipal authorities grappled with the problem which has only recently been settled: the "perpetual lease," for instance, which the revised treaties of 1899 said were to be "confirmed, but (about which) the Japanese authorities maintained no such thing could be done." The fundamental issue was that of *land ownership*. Taxes, also have been a bone of contention. Those organizations whose object is not profit had difficulty when the revised treaties went into effect. When "constituted a juridicial person with the permission of the competent authorities" their troubles ended. But apparently a foreign organization abroad cannot own land in Japan. If China sets up laws somewhat similar what will become of the reversionary clause which western mission organizations tack on to the agreements by which they turn land and buildings over to Chinese organizations? One difficulty met with in China has disappeared in Japan. In China the question has been raised as to the right of a religious association to earn funds from land granted for its use. In Japan, however, a juridicial association (person) may rent the land and buildings it owns to "another party" and use the proceeds thereof for its work.

FIVE FOREIGNERS IN JAPAN. Herbert H. Gowan. Revel, New York, London., 283 pages, U.S.\$2.00.

Dr. Gowan, whose works on China and Japan are regarded as the best authority on those countries, has produced a new book of a different type from his previous ones in these historical biographies of the five men whom he regards as having more to do with the rise and growth of Japan's strategic power than any others. The book is timely in that it may help to increase the knowledge and hence the understanding of the little island empire.

From the standpoint of their contributions, Pinto, the picturesque Portuguese traveler adds nothing except as being one of the first foreigners to reach Japan about whom a record is kept.

St. Francis Xavier, who began his work in Kagoshima in the Satsuma Clan, was welcomed on account of the low condition of the shogunate and the truculence of the Buddhist priesthood, who took on the militant characteristics of the doughty warriors among whom their lot was cast, and the desire on the part of the southern daimyos to profit by the opportunity of commercial relations with the foreigners on the most favorable of terms. His visit to the capital, on account of

the internal wars then raging between the clans, remind one of the civil strife in China between war lords which was a failure. Perhaps his ragged gown, to him a sign of humility, shocked the Japanese rather than impressed them with the godliness of the wearer. At any rate his stay in Kyoto was brief. Having perhaps learned a little of the meaning of face, St Francis at the court of the "King of Yamaguchi" donned more splendid apparel and won the heart and hence approach to his Highness by gifts, among them "a little striking clock," and by his refusal to accept payment for favors rendered in connection with the foreign business firms.

One feels that a little material on Xavier in Japan has been padded into an interesting chapter by supplementary material dealing with the Jesuits in India, Malacca and the attempt to enter China. On account of persecutions Xavier finally came to the conclusion that his campaign of evangelism should have begun in China, "the motherland of Japanese culture" and feeling "that a nation so polite and intelligent would readily be persuaded to accept Christianity and that once this task was accomplished the Japanese would follow of their own accord," he went to China. In spite of the brevity of his stay in Japan "the impress of his character and work remain stamped forever on the history of the land."

The story of Will Adams, the Kentish pilot who for twenty-two years was held a prisoner in exile by the Shogun Iyeyasu is of interest. First, helping the Tokugawa Shogun to establish his supremacy, destined to endure for two hundred years, he was forced, more or less willingly, to build the first purely sailing vessels for Japan and assist with his knowledge of science and navigation. To-day at Nikko one finds a tablet to his memory and, more accessible to tourists, the memorial on the site of his home at Hemi, now a suburb of Yokohama, and, the little shrine in front of the Okichi San Fudo in the neighborhood of the Mitsukoshi Department Store in Tokyo, call to mind that companion in arms of the great Iyeyasu for the first twenty years of the seventeenth century.

In what way Ranald MacDonald of Oregon is of importance in contributing to Japan, one searches in vain in the chapter which deals with him and the time he spent there, all of which was spent either as a prisoner being transferred from one city to another for inquisition or in his prison at Nagasaki whence he was rescued by an American gunboat. Altho his sojourn occurred about 1850, yet his experiences sound quite modern. "He was not permitted to go on deck and, while he was able to study the manners and customs of the soldiers and sailors, at their meals and prayers, he was not able, even by surreptitious peeps, to see much along the coast thru his port hole." He was remanded to prison again and again after undergoing repeated inquiries as to his name, birthplace and "thots."

The last chapter dealing in part with Perry and in part with Townsend Harris answers the question as to why more importance is not ascribed to the former. The Commodore's visit to Japan was brief and the Kanagawa Treaty is of comparatively little significance except as an entering wedge, when considered in reference to the commercial Treaty of 1850 negotiated by Townsend Harris.

The texts of the two treaties are given and they are of interest but they proved to be not the end of discussion, but the beginning of a very difficult period of diplomatic relations.

One regrets the debasement of Dr. Gowan's talent to the mud-slinging tactics of yellow journalism in spending pages on the scandals in the private life of Townsend Harris, condemning here so strongly that which he condoned so easily in the life of Will Adams.

The picture of the saber-rattling diplomacy of Perry and others of those days is not a pleasant one and helps us to understand somewhat the attitude of present-day Japan altho we could wish that she were not so ready a student of the out-worn tactics of those days.

"Five Foreigners on Japan" does not come up to the standards of Dr. Gowan's previous books and if it is an apologia for Japan's present policies it falls short of the mark. M. C.

DEMOCRACY Vol. 1, May 1, 1937, No. 1. Semi-monthly. 7 Tung Tsung Pu Hutung, Peiping, China. Thirty cents a copy; in China, six months, \$3.25; one year, \$6.00 Chinese currency. Abroad, U.S.\$3.00 or Sterling 12/-.

This the first issue of a new magazine that breathes a fresh atmosphere and stirs a democratic breeze. The seven writers who appear say just what they think. Several of them deal with democracy, which is deemed fitting for China, though China has not yet entered into its full possibilities in that regard. "Portrait of a Rebel" by Edgar Snow describes Mao Tse-tung the communist leader. "The Story of Sian" attempts to put that *emeute* in fair historical and logical perspective. Such a magazine is welcome. If China is to become genuinely democratic the freedom of expression which marks this initial issue must needs become more general than is now the case. We note that a blank space was left where it had been planned to have a photo. Evidently some censorious eye has been cast on this magazine. It may share the fate of other magazines more radical and less balanced. Democratic ways of influencing government are still too few in China. Such frank expressions of opinion as mark this magazine are one of those ways that ought to increase rapidly.

BRIEF NOTICES

BRAZIL. Bryan Green. International Pamphlets No. 51. Five cents U. S. currency.

Study of industry and workers' movements. Keynote in first sentence says; "In Brazil today people are starving to death while fully employed."

THE DOUBLE NAME. Herbert Lockyer. Zondervan Publishing House, Grand Rapids, Michigan. Twenty-five cents U.S. currency.

Study of repetitions of phrases, words and names in Old and New Testaments and the meanings and lessons to be derived therefrom.

AN HOUR WITH GEORGE MULLER. A. Sims. Zondervan Publishing House, Grand Rapids, Michigan. Ten cents U.S. currency.

Conversation that reveals the thinking and faith of this well-known faith-philanthropist.

REVIVAL IN THE SCRIPTURES. Herbert Lockyer. Zondervan Publishing House, Grand Rapids, Michigan. Fifteen cents U.S. currency.

Discussion of meaning and methods of revival as found in the Scriptures.

THE GLORIOUS REVIVAL UNDER KING HEZEKIAH. *Wilbur M. Smith.* Zondervan Publishing House, Grand Rapids, Michigan. Thirty cents U.S. currency.

Ten chapters outlining this ancient revival and its suggestions for revivals today.

THE WANTED GENERATION. *Frank Glenn Lankard.* The Abingdon Press. Paper covers, thirty-five cents U.S. currency.

Looking at the problems of the present generation especially the author envisages a generation displaying the characteristics so urgently needed now—insistence on facts, cognizance of religious values, great enthusiasms, passion for freedom, right use of leisure time, facing crises with sense of direction and desire for better social order. He suggests the features of the goal toward which Christians should strive.

ROSES IN DECEMBER. *Herbert Lockyer.* Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. U.S.A. \$1.00 U.S. currency.

A volume of sermons on well-known themes.

LAUGHING AT THE SAINTS. *Roy L. Tawes.* Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. U.S.A. \$1.00 U.S. currency.

The title is taken from the first of the sermons of which this volume is composed. The themes are somewhat unusual and suggest an original approach to some personal problems.

CHRIST IN THE MODERN HOSPITAL. *Philip Hinman.* Hodder and Stoughton Ltd. Warwick Square, London, E.C.4. 1/- net.

The author is Director of Charing Cross Hospital. Out of his varied and rich experience he puts together incidents of and reflections on personal experiences of those he has met under circumstances of trial. While it deals with the needs of patients in a western hospital medical missionaries would find this book suggestive in their work on mission fields.

PRAYER. *O. Hallesby.* Hodder and Stoughton, Warwick Square, London, E.C.4. 2/6 net.

The eleven chapters in this book deal with the oft-neglected practice of prayer in a practical and searching manner. As for instance, its difficulties, problems and misuse have a chapter each. All lead up to the final chapter on "The Spirit of Prayer". It is a book that has evidently grown out of much meditation and personal experience.

AN ANCIENT AND STILL BAFFLING DISEASE. *Lee S. Huizanga.* Reprint from the *Leper Quarterly*, Vol. XI, No. 1, 1936.

An interesting report of the work and significance of the Jukao Clinic in 1936.

PROGRESS. *Annual Progress Supplement.* China Press, March 31, 1937.

Contains a number of articles and reports on various movements and achievements in China which show progress.

THE GNOSIS OR ANCIENT WISDOM IN THE CHRISTIAN SCRIPTURES. *William Kingsland.* George Allen and Unwin Ltd. 40 Museum St., London W.C.1. 10-6 net.

A book for those interested in mysticism. Aims to show "how the fundamental teachings given to the world at the beginning of the Christian era were derived from the Gnosis or Ancient Wisdom, but in time have become so perverted that the modern interpretation of Christianity represents merely their debased survival." Shows evidence of much painstaking research which travelled far afield.

CAN JAPAN SURVIVE? *Nugent Rugge.* Reprint from *China Weekly Review.*

An interesting and informing summary of Japan's potentialities for keeping going at her present pace and in her present direction.

IMPORTANT BOOKS

The China Publishing Company is sponsoring two works of much importance. The first, "Sian: A Coup d'Etat," includes extracts from the diary kept by Generalissimo Chiang Kai-shek during his detention at Sian in December, 1936. It appeared in May.

Also in the hands of the printers, Kelly & Walsh, Ltd., is the manuscript of an authorized biography of Generalissimo Chiang Kai-shek. This has been written by Mr. Hollington K. Tong who has known the Generalissimo since his childhood and who has been enabled to consult documents and records which have hitherto been inaccessible. The Biography will be in two volumes and will be well illustrated. The date of publication has been provisionally fixed for the latter end of July.

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Course of Events in China

At the time of writing, it is exactly five months since Generals Chang Hsueh-liang and Yang Hu-cheng shocked the whole world by their spectacular attempt to force the Generalissimo to agree to their own policies for national salvation. While the general principles for the liquidation of the situation arising from that abortive "revolt" had long ago been formulated, final detailed plans have only recently been announced. With the exception of General Chang Hsueh-liang who is still nominally jobless, all other important leaders of the Tungpei army have been assigned new duties. The army is to be reorganized. The administration and the training of the army will hereafter be under the control of the Central Government, thus achieving greater unification in military affairs. A special committee, headed by General Liu Shih, and with headquarters at Kaifeng, Honan, has been named to take charge of the readjustment measures. The Minister of War, General Ho, expressed optimism over the changes, having received reassurances of loyalty to the Central Government from the various Tungpei leaders. The other prominent figure of the Sian "revolt", General Yang Hu-cheng, had tendered his resignation on April 27th. He was immediately appointed by the Generalissimo to go abroad on a military inspection tour which may require from one year and a half to two years. According to tentative plans, Yang would probably leave China sometime in May.

Meanwhile, the negotiations for reconciliation between the Kuomintang and the Chinese Communist Party, which had been going on for sometime, were also reaching final stages toward the end of April. It was reported that a commission would be formed, consisting of Nanking and communist appointees, for the reorganization of the Red army. The Soviet government would be abolished. An interesting and noteworthy manifesto issued by the Communist Party and dated April 12th, made an appeal for the immediate release of the seven "Salvationists" now held by the Kiangsu High Court on a charge of plotting against the safety of the Republic. In this connection we may also mention that Chinese newspapers, on the whole, have advocated forbearance with regard to the trial of the seven "Salvationists".

What is believed to be an important step toward constitutional government has been taken in the revision of the election rulings governing the

coming "People's Congress" to be held in November. According to the present revision, the function of the People's Congress would be limited to the discussion and adoption of the constitution, and the choice of a definite date for putting it into effect. Delegates to the Congress would no longer have to be those "marked" by the Central Government. On the other hand, the Government would exercise the right to designate some 240 delegates to the People's Congress, consisting of prominent leaders in all walks of life who might miss election. Chinese press comments have been favorable to the delimitation of the function of the People's Congress, and have also inclined to excuse the government for the necessity of commissioning its own delegates.

For sometime popular interest over the extrality issue has been aroused again in China, especially in Shanghai. There has been no indication of what the Government would do about it. But some Chinese have also cautioned their own countrymen against pressing the issue too hard at the present moment, on the ground that the whole nation's attention at this hour should be focused on the much more important matter of resistance against imminent foreign aggression.

Nothing has yet been done to readjust Sino-Japanese differences, but present signs seem to indicate that the existing situation would probably not be allowed to be aggravated. The much talked of Anglo-Japanese negotiations in London are being watched with keen interest by the Chinese people. One common train of thought in the minds of many Chinese commentators is that the course of events in China would not be affected so much by external agreements concerning China as by China's own determination to defend her sovereignty and right. C. F. Lo. May 12, 1937.

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The Present Situation

MYSORE CONFERENCE

To visit the nations of the world is one thing; to bring them together in one place is still another, and both can give pictures of world wide conditions. At Mysore, India there gathered together 250 representatives of 33 different nations to attend the 21st World Conference of the Y.M.C.A.'s. These delegates came from 33 different backgrounds, facing 33 different kinds of problems and having 33 different attitudes, and yet they were knit together by a common loyalty to God the Father and the Lord Jesus and by common love of their fellowmen.

The general theme of the conference was the "Challenge of the Will of God to Youth." It was at once manifest that this group met with real earnestness and devotion to find for themselves and their task the depth of the meaning of this challenge and to seek power and guidance at a time of baffling problems, confusion of guides and growing power of evil. The theme was approached from seven different angles. These were Personal Decision and Action, Relation to Nation and State, Relation to Church, Relation to other Faiths, and Social Order, International Relations and Racial Relations. Youth of today faces perplexity and uncertainty as he strives to adjust himself to and meet with inner satisfaction and power the problems which surround him, but one came away from Mysore feeling hopeful that some progress had been made in reaching a meaningful common mind which could guide world youth at this time.

The Maharaja of Mysore State, whose guest the conference was, himself a devout Hindu, said at the opening meeting:—

"You are met to discuss a large program—to give a lead to youth as it faces the baffling confusions of our time and seeks a way of life in which it finds both authority and freedom. An Indian philosopher has given a prescription. 'Religious idealism seems to be the most hopeful political instrument for peace which the world has seen'. Treaties and diplomatic understandings may restrain passions, but they do not remove fear. The world must be imbued with a love of humanity. We want religious heroes who will not wait for the transformation of the whole world but will assert, with their lives if necessary, the truth of the conviction—on earth one family!"

Similary Sir Mirza M. Ismail, Dewan of Mysore, a devout Moham-medan, said:—

"This, I believe, is the kind of conference that does not fail. Of fruitless conferences the world is weary. Year after year men meet together with honest purpose, with more and more desperate desire to seek peace and unity. But in the end the narrower interest overrides goodwill, and fear, more powerful even than ambition rearms us against each other. Thus the kind of conference which is essentially a discussion of conflicting interests has so far suggested little hope of success. Unfortunately the greatest conference of all, the League of Nations, is so firmly established in that class that any faint attempt at a nobler policy is either suspected as cunningly veiled self-interest, or despised as a sign of weakness. This Conference is of another mood and a far more hopeful one. Here are all nations met together without one thought of conflicting interests."

Continuing he said: "Differences are reconciled by turning away from them and labouring together. And if this is true in the case of a particular Y.M.C.A., it is no less profoundly true as regards world-relationships. This doctrine you are practising now. Active co-operation means understanding, respect, linking and a new disposition to give as well as take; and in that change of attitude lies the only hope of the world."

"Yet this process is so long, so toilsome, so incessantly disappointing that one may well believe success impossible without a faith so strong as actually to be invincible—a faith in man's goodness and in his destiny, and this implies that faith in God which is your impulse and your security."

Under the stimulus of such discerning messages from friendly representatives of two other faiths the conference settled down to work.

Let me now give some impressions of the attitudes of world youth as expressed at Mysore.

(1) First, youth follows the youth Jesus. In him they find the supreme revelation of God's will for them personally and society in general. Youth recognizes the need for complete devotion to him and readiness to follow where he leads the way. The youth of Germany and central Europe think of him as their saviour from the evils of an environment which seems like the triumph of the powers of darkness. The youth of Asia, on the other hand, see in him a saviour leading the way to bring that environment under his domination. But both have their eyes fixed on him. To both he is Lord. There is a common loyalty there and in that common loyalty there is formed a united front with each bringing his contribution of an emphasis on a particular truth. I

do not think this has been so true of recent years. We have felt pretty confident of ourselves. Like some people we see, we have boasted of being self-made men and have often worshipped our creator. But failures of human instruments with ensuing threatening ills have turned youth back from the short-comings of this attitude to find authoritative word as revealed in Jesus. So there was the call for more intensive Bible study and for interracial evangelistic teams.

(2) Youth does not find in that supreme revelation of God's will any word favoring Roman, Greek or Protestant communions. Much less does he find Jesus pointing the way to anyone of the hundreds of Protestant denominations. This cross of divisions which we have put on Christ must be lifted. But youth recognizes that it will be lifted not by arguing but by working in a common task. American youth found this out in dealing with the race question. Organizations which were formed to argue the case inevitably failed, but where negroes and whites worked together progress was made. The Yugo-Slavia youth of the Roman, Greek and Protestant communions are finding this out in their co-operation in common tasks. The same is true in Poland, South America and the Philippine Islands. Can it be that youth will heal the body of Christ?

(3) Youth is, again, respectful of all faiths. He does not limit the workings of God or the revelation of truth to his own denomination or even to all the denominations, but he sees truth and goodness in all religions. Very much less does he believe that the wise attitude to take, even from the standpoint of the most narrow propagandist aim, is to say or even to believe—"I am all right and you are all wrong." Youth is wise enough to know that only antagonism and hatreds proceed from such positions. Youth is supersensitive to the "swelled-head" and is set against the "know-it-all" boy. He is near enough to his school days to feel somewhat the same way about the egoistic religionist who feels himself God's special custodian of all truth. Youth would rather work with youth of other faiths than fight against them and would rather share with other faiths than to win a debate with them or tell them what's-what. And youth is a hero-worshiper and this Christian youth is not afraid to raise up their Jesus along side anyone and let him make his own way. In almost fanatically Buddhistic Ceylon, an enthusiastic youthful Christian pastor is finding that Jesus wins his way by his own inherent attractiveness where years of doctrinal teaching have been barren. Perhaps youth is nearer to the heart of Jesus and is nearer to breaking down the barriers of partition which have kept Jesus from making his own way among those fearing or even hating Christianity than we adults have been.

(4) Again this Christian youth is patriotic. He is ready to serve his country and wants his country to have a square deal from the other nations. At the same time he is not ready to make a god of his nation. He recognizes that nations are liable to human error and that there may come a time when dictates of the state may conflict with the Will of God, and in such a case he is determined frankly and openly to say:—"God not State." This is not mere dramatics for some know very well that before many days have passed they personally may be faced with just such a decision and they know the treatment given disobeyers in totalitarian states. This is not mere academic morality. It is self-sacrificing consecration. Youth has not lost its rugged conviction, these days!

(5) In spite of its patriotism, youth does not find in Jesus any word that hints that his particular nation should have all the material resources

and all the privileges and all the security of the universe. He believes it is the Will of God that the interests of all should be considered. To him, there is imperative need of supranational thinking and supranational planning. Youth would send teams to the four corners of the earth to preach this message and to study and to learn. He would want to face problems from the view-point of the interests of the whole of humanity rather than from the selfish interests of his own nation.

Said a friend, "Jesus' teachings are very simple." True; but too frequently an adult-minded world society finds them too deep to be practical, while youth finds them the only practical way. Can it actually be true that we must become as little children to enter into the Kingdom? D. W. Edwards.

A HOME RALLY

The Easter Home Rally in Changteng District, Hopei, has become an annual event, and each village church that has a home center begins to prepare for it a year in advance.

The sun was shining brightly on Easter morning. The church was festive for the occasion with pictures drawn by many amateurs depicting characteristics of a Christian home. Some of the village groups had made their own gay rosettes which each one wears as a badge on such occasions. These came marching in already decorated. Others received their bright badges on arrival and were appointed places in the church. As far as possible village groups sat together but the women were on one side of the building and the men on the other.

The program this year emphasized the women's witness to the value and joy of a Christian home. It was certainly interesting to see these village women with no experience in speaking before an audience bravely standing with a hundred and fifty pairs of eyes fixed upon them and telling of the changes that had been wrought since Christ came to dwell among them. One woman told of the constant bickerings and quarrels in the home and the beatings she had received for her temper and stupidity. But love had changed all that, had given them patience to bear with one another, a desire to be helpful and to overlook each other's faults. They were striving in God's strength to have a true-Christian home in which to bring up their family and to bear witness before their neighbors to its beauty and joy.

Another woman asked her husband to speak for her. He said it was fitting that he should as he had called himself a Christian for years, yet all the time he had been quarreling at home, beating his wife, and never giving a thought to sharing the Christian message with his family. Then his home was hell but now it was a bit of heaven on earth. You should have seen his wife beam as he told of the changes that had taken place and how happy they all were.

One woman stood on the platform with her daughters and sang a hymn. Although she is bitterly persecuted by her mother-in-law she is striving to bring up her children according to the teachings of Jesus and prays that God's love will touch and change the lives of the others in the home. As she came down from the platform a mother sitting near me with a child in her arms said, "Oh, I hope our family may be one of the witnessing groups another year."

Perhaps you ask what is done in these home centers in the village churches. It is the meeting place for the women to talk over their pro-

blems and to get help and instruction. The evangelists frequently visit them, teaching them home hygiene, the care of children, the duties of parents and many kindred subjects. They help them to take part in and to conduct home prayers and to have ever a growing ideal of a true Christian home.

One woman wrote, "This striving to have Christian homes has made such a change in so many families. The children behave better. They do not quarrel as much as formerly and do not "ma" (curse) one another, the elders setting them a good example. They are also more obedient as their parents understand better how to teach them and what they should expect from their children."

And one of the best parts of these home rallies is the church family enjoying a simple meal together. It gives an opportunity for exchanging experiences, for lending a sympathetic ear to some one's troubles, for speaking a helpful word lightening both your own and another's burden. One returns home physically wearied but with a heart full of joy looking forward to the next years family gathering. J. E. Payne.

DEVELOPING LAY LEADERS

We believe that leaders are born rather than man-made yet we have a program for training and developing those who seem born to lead among us. We are beginning to see some results in that annual meetings of our two church associations—Tehsien and Lintsing, Shantung—are coming to find that they have several lay candidates for the position of parliamentary chairman thoroughly eligible for election allowing the old-time pastors and teachers, who used to preside, to sit on the benches and make suggestions as needed.

April 11th was a children's Sunday and it was a revelation to us to find how early in life our leader development is beginning. We certainly are catching them young and giving young leaders a chance to practice their leading.

A long printed program of twenty numbers carefully prepared beforehand, with songs, prayers, litanies, responsive readings, stories, exercises by schools, families, street groups of children, and outside villages, baptism of infants, a collection and a short sermon, were all turned over to a girl of about twelve years as presiding officer. The body of the church was full of children, with parents and middle school students scattered around the edges, 250 or more in all, but she was clearly heard every where and presided with dignity and kept good order throughout. The poise and mastery of the young story tellers on the platform was conspicuous also.

The seriousness with which they entered into it was best illustrated by a mass education school of girls from 12 to 20 years of age, living in a village eight li out in the country and over the river crossed by a ferry. Unfortunately the day had dawned with an old fashioned dust storm that just "blows the livers and lights" out of a traveller. The writer had ridden his bicycle to the church with the wind in his back carrying him along without pedalling a li at a stretch, so fierce that much of the way he had to put the brakes on. The ferry could barely cross and dared not take big carts. But those twenty girls, with bound feet, or some of them just recently unbound, had faced that wind for eight li on foot to get there in time to give their two songs and scripture recitation. They did it with a dignity on the platform, that could come only from girls of determination. The knowledge of what they had been through to get there compelled a breathless attention to their exercises from the whole audience. S. D. Wilder.

WEST CHINA METHODIST CONFERENCE

The first session of the re-united West China Methodist Conference met in Tze-chow, Szechwan the last week of January, 1937. Last year, the Chengtu and the Chungking conferences voted to re-unite, they met this year as one Conference in a place half-way between their two city centers.

The Conference was marked throughout by a fine spirit of co-operation and a sincere desire to work out all problems with the good of the whole conference in mind. A number of transfers of men were made so that the city church in Chengtu has a pastor after several years of voluntary lay preaching, and the Chengtu-Tzechow District has a Chinese District Superintendent. Approval was granted and financial help given to the establishment of the new union Theological School in Chengtu which is to open its doors next fall. The most serious problem which faced the Conference related to the closing of the Girls' Junior Middle school at Sui-ling and the withdrawing of the women missionaries from that station, a policy ordered by the home board in the light of shortage of funds and personnel at other places. While this will seriously effect the educational work for girls in one part of the province, it is hoped to continue the evangelistic work and a few of the day schools which have become self-supporting. In the working out of these problems and others which faced the Conference, the interdependence of the men's and women's work was keenly felt, and there was a real desire upon the part of some that the day may soon come when all policies will be decided by one united conference of both men and women.

Then coming of Dr. Roxy Lefforge, general secretary for the Methodist Religious Education work in China, to Szechwan this spring provided a challenge for planning more effectively for religious educational needs during this coming year. Her visit will make possible some helpful conferences at central points.

All present at the Conference appreciated the fine leadership of Bishop John Gowdy and his good wife. They have gone to considerable trouble to lead the work here in West China, making the trip from Fukien seven times during the past five years. I. O. Stockwell.

YEARLY MEETING OF SOCIETY OF FRIENDS

The yearly meeting of the Szechwan Society of Friends was held in February, 1937 at Friends College, the West China Union University, Chengtu. There was a good attendance of representatives from each of the five monthly meetings; and if there were shortcomings in any of the sessions they were so obviously growing pains that the general feeling, now that the meetings are all over, is one of hope. A challenge to redirect policy was given, from the very start by a memorandum prepared by the English Friends' Service Council which aims at the co-ordination and forward movement of all Friends' work in West China. Further, it was suggested that by organized work in Shanghai, Chinese, Japanese, American and British Friends might be more closely linked together.

One of the most encouraging features was the emergence of younger members through a definitely organized Young Friends' Group. They are hoping to discover the implications of their faith, and to take what practical steps they can to carry them into their daily lives.

Some thought was given to the coming Friends' World Conference at Swarthmore and Haverford Colleges, Pennsylvania, in September of

this year. Two representatives were appointed to attend: F. L. Yang, the headmaster of the Friends' High School, Chungking, and Dr. D. S. Du, Associate Professor of Parasitology at the West China Union University. Dr. Du is hoping to study in America after the Conference, while F. L. Yang will spend some time in England. We were greatly encouraged by the hope that after the conference Dr. Rufus Jones would come on an extended visit to West China in response to a special invitation which was given to him at last year's meeting.

A step forward in internal administration was taken by the abolition of the central executive which previously has transacted much of the business of the Society. This time the Yearly Meeting managed its own affairs, appointing evangelistic, medical, education and finance committees which met for deliberative purposes, reporting back their recommendations to the general meeting for action.

Military training was discussed several times. It is a question which affects Friends not only through educational institutions, but also as individuals who may be called upon for training. Special difficulties are experienced in union work, such as the West China Union University and the Union Middle School, Chengtu, for though the Government has granted exemption which might be interpreted in such a manner as to satisfy Friends entirely, colleagues of other missions have not seen their way to avail themselves fully of the exemption granted. An interesting report was received from the Friends' High School, Chungking, where it is hoped to open a senior middle school if exemption from military training is obtained. Special courses in physical instruction are now being given which, it is believed, are far more effective than military training could ever be in the development of disciplined, healthy young men.

Consideration was given to the proposed Union Theological College at Chengtu. Although Friends are a Society and not a church, considerable interest was shown in the project. While it was agreed that probably, as a body without an ordained ministry, we might never have any of our members go through the full four years of training, yet it was decided to vote \$50 to the scheme as a sign of our general sympathy with the venture. W. G. S.

REPORT OF THE NORTH "MANCHUKUO" FIELD

As we look back over the year 1936, our hearts fill with gratitude for progress made on the North "Manchukuo" field. The work has gone forward without hindrance of any political nature. Improved communications have made parts of the field more easily accessible, and in many places the danger from banditry has been greatly lessened.

In the mountain district of Mishan, far over on the eastern border, a group of one hundred and one Christians was organized into a church. They called for the ordination of the evangelist, Mr. Li Teh-Chao, son of a pioneer Baptist pastor in Shantung. Mr. Li was ordained and bids fair to follow in the footsteps of his consecrated father. This church supplies its own house of worship, takes care of all incidental expenses, helps support another preaching place, and pays about one-third of the pastor's salary.

At Chuhohsien, east of Harbin, a faithful evangelist, Mr. Liu Tien-Ho, was also ordained as pastor. Both of these pastors are graduates of the Bush Theological Seminary in Hwanghsien, Shantung. Dr.

Leonard and Mr. Koon were unable to cover the whole field as they desired on their visits the past year. Groups await baptism at several places. The total number of baptisms for the whole field during 1936 was 509, an increase of 152 over the previous year. Registered inquirers for the field number 410.

In August, 1936, our new Harbin church building was completed. It is located near a corner of the busiest street in the Manchurian section of the city. The building is simple and planned to meet the needs of our special kind of evangelistic work. It seats five hundred, but many more were packed in during revival meetings and the Christmas evangelistic services. Erection of this building was made possible by the gifts of the Baptist women of North Carolina. At the rear and side of the inner court are two small one-story buildings. One is for the church day school, which has an enrolment of eighty. The other is divided into rooms and is occupied by the two evangelists' families, a Bible woman and the teacher of the school. The church is looking forward to the time when it can pay off the remaining debt on its building.

The second Bible Conference for the Baptists of North "Manchukuo" was held for two weeks in August. There were more than one hundred Christians present from twenty-four outstations. Large numbers of local Christians attended. The delegates were well entertained in the new church building. The railway and steamship lines granted special rates, thus making it possible for many to attend. At this meeting the churches organized themselves into the North "Manchukuo" Baptist Association. They decided to raise funds to employ a native missionary and to set aside funds for help of the poor and aged. Beginning with 1937 the North "Manchukuo" work will be organized into a new mission.

A number of new students, who have felt the call to special service, were sent to the Seminary at Hwanghsien this fall. One is graduating at the end of the year and will return to Harbin.

Mention should be made of the work of Mr. Kuø Hung-Chun, a lay evangelist from Shantung. Many have been saved in the meetings he has held in various parts of the field. He left his business and home to give himself to evangelistic work, and has been well received everywhere. We have just received a letter from one outstation telling of the conversion of twenty-five merchants and the sale of an equal number of Bibles during the meeting there.

One of the greatest encouragements of the year was the arrival on November ninth of Miss Reba Stewart to help strengthen the missionary force here. She was formerly stationed at Kweilin in South China. She came here from her recent furlough in America.

An encouraging feature of the work among the women last year was the organization of six women's missionary societies. Christian activities of the women in the Harbin church are most encouraging. It is gratifying also to note the growth of young peoples' organizations. The salary of a pastor on the North "Manchukuo" field, who gives his time largely to the care of several groups over a considerable area, is paid largely by the Baptist young people of China.

As we look at conditions existing at our twenty outstations, we feel encouraged because of advancement made in self-support during the past year. Several congregations have agreed to assume more of this responsibility. One church somewhat fearfully agreed to tithe. The missionary encouraged them to do so, promising to meet any deficits if ten people would give a tenth to the church. Two months passed; then a

letter came saying that contributions had been sufficient to meet all needs. However, human frailty was revealed at the close of the letter, when they asked that the missionary still hold to his promise, as they were not at all sure that such good results would continue indefinitely. Chas. A. Leonard, Southern Baptist Mission, Harbin, Manchuria.

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Work and Workers

New Chinese Translation of Four Gospels.—The celebrated 98-year-old Catholic scholar and statesman, Ma Siang-poh, has for some years been working on a new Chinese version of the Four Gospels. It is understood that the text is now completed and has been submitted for ecclesiastical approval. The translation will be published in the near future. *Fides Service*, April 10, 1937.

Government Suppresses Superstition in Kwangtung.—As part of its program of reorganization the Canton Government is making a serious effort to suppress superstition, especially in the district known as Chao An, where it is rife. A decree has been issued to the effect that there is to be only one place of idol-worship in this district, the Temple of the City God. All the minor temples have been closed. The local administration has also instituted a monopoly on the sale of incense and other objects connected with worship. In spite of an outcry from firecracker merchants and joss shops, and from the supporters of the theatrical troupes which used to perform at all the local feasts, the Government has remained firm. As a result superstitious practices have fallen off enormously.

The Canton Government has also issued an edict against gambling. It says much for the way in which the "New Life Movement" has the support of the people that it is now regarded as a matter of honour to obey this regulation. *Fides Service*, April 10, 1937.

Tientsin League Against Blindness:—The League for the Prevention of Blindness, which was founded under Catholic auspices in 1924, publishes the following report of its activities during the year 1936. At the small hospital and four scattered clinics operated by the League in Tientsin, and in two clinics conducted elsewhere, 10,871 eye-sufferers presented themselves for treatment, most of whom received attention on several different occasions. Doctors connected with the League vaccinated some 2,560 persons against diseases like small-pox and scarlet fever, which frequently give rise to eye-trouble and blindness. As regards works accomplished indirectly through missionaries in the interior of the country, the League supplied 187 boxes of eye medicines, 125,100 doses of vaccine with 1,115 styluses for vaccinating purposes, 82 charts exhibiting various eye diseases and 165 manuals in Chinese, French and English, treating specifically of eye affections. The League is in communication with 600 missionaries. *Fides Service*, April 14, 1937.

Government Support for New Leper Asylum in South China:—After protracted negotiations extending over a period of three years the Gate of Heaven Leper Home is to be transferred to Ngai Moon at the western end of the Canton Delta. The Chinese Government has given official recognition to the excellent work being done for leper outcasts by Frs. Sweeney and Connors, Maryknoll missionaries of the Kong-

moon Vicariate, and has assured them of protection while building the substantial cottages which are to form the new settlement. In the past building operations were often hindered by the opposition of neighbouring villagers, who objected to the proximity of lepers. Work at Ngai Moon is now going forward and the construction of the chapel has actually been started. It is expected that the leper colony will be able to occupy the new buildings by August 15th. As the present makeshift colony at Sunwui is overcrowded and there are more than 300 extra patients on the waiting list, the new buildings, on such an ideal site in many respects, will prove a great boon. —*Fides Service*, April 17, 1937.

Radio Evangelism:—The North China Christian Broadcasting Station was started in December 1935. Various technical and financial difficulties have prevented the station carrying out all its plans. It desires to broadcast "an evangelistic message as broad and deep as the rich and varied experiences of mankind". Numerous types of broadcasts fitting into this desire have been given. Many comments on the programs have been received. Not all of these are favorable. The programs are printed in eight Chinese and two English language papers. Manuscripts of outstanding broadcasts are sometimes printed in the press. The programs are free from advertising. To meet the needs of Christians having to work Sunday mornings religious broadcasts are given at Sunday noon. An increasing number tune in on the Sunday evening worship often inviting their friends in to listen. Rural workers, apprentices, hospital staffs and many others listen in. It is hoped to enlarge the program as soon as resources in personnel and funds permit.

Philippine Federation of Evangelical Churches:—From Feb-

ruary 10-14, 1937 there was held in Manila, under the auspices of the National Christian Council of the Philippines, a "Christian Conference and Retreat". The "most epochal thing that the Retreat did was to vote, through its Executive Committee, to revamp its organizational set-up. Instead of continuing to function under the name of the National Christian Council of the Philippine Islands it voted to organize the "Philippine Federation of Evangelical Churches".

"This will be a church-centric organization in which only church organizations will be full members. Other organizations will be received as associate members. The only way in which missionaries and representatives of these organizations can become full members of the "Philippine Federation of Evangelical Churches" is through their official connection with their own communion or through being elected as a delegates from the church group to which they belong.

" 'This Philippine Federation of Evangelical Churches' also blazed a new trail in voting to make the realization of church union one of its aims". *National Christian Council (Japan) Bulletin*, April 1937.

Scholarships for Missionaries and Nationals:—Four of the six missionary fellowships and Scholarships assigned for 1937-38 by Union Theological Seminary, New York, came to China. The appointees from China this year were:

Rev. Peter Y. F. Shih, S.T.M.,
Instructor in Old Testament
in Nanking Theological Seminary.

Rev. W. C. Merwin, missionary of
the Presbyterian Church in
U.S.A., Paotingfu, China.

Mr. George A. Carver, missionary
of the Southern Baptist
Church, Shanghai, China.

Rev. Chun Wang, Director of Religious Activities, University of Nanking, China.

The others went to India and to Korea.

Several missionary fellowships (yielding \$750 a year and limited to seminary graduates) and missionary scholarships (yielding \$450 a year, preferably though not necessarily for seminary graduates) are available annually for missionaries on furlough and for especially qualified nationals of mission lands. Candidates should be persons of special attainments or promise who have already been engaged in actual service, not undergraduate students.

Applications for 1938-1939 should reach the Seminary by January 1st, 1938. Further information can be obtained from the Registrar of the Seminary.

Twelve fully furnished apartments are available for missionaries on furlough. Detailed information about these apartments can be secured by addressing the Bursar of the Seminary.

Famine in Szechwan:—Szechwan, of Three Kingdoms fame, is once more torn with hunger and suffering, but this time not from the sword of Ts'ao Ch'ao. No enemy states like Wei and Wu are contemplating her downfall, nor unruly soldiers her resources. To-day nature is unkind; it has brought on her a famine, which not even her oldest residents have experienced.

According to the report of the Szechwan Provincial Famine Relief Bureau, 149 counties are in the grip of a drought-famine. Of these districts 11 are classified as "desperate", 33 as "famine" and 76 as "suffering". Different minds will reach different conclusions from the same data as to need, but on this all are agreed; namely, that several counties reaped a very poor rice crop last fall, that

even the poor rice crop goes principally to the landlord, that the tenant lives solely upon a later crop of kaoliang, sweet potatoes, and beans. And these the drought reduced to an average of less than half a crop in more than thirty counties. Within these counties the higher land was practically without crops.

From observations made by Dr. J. E. Baker on his recent trip to Chungking and Chengtu; we can see that a few counties in the eastern portion of the province are completely dried up. Nothing whatever is growing on the terraces. Either the shrubbery is dead or has been stripped of its leaves. In the words of Dr. Baker: "The wheat and rape crops which are being reaped, are scanty. Beans and peas amount to a little or nothing. On the higher terraces there is nothing at all; water is being carried long distances both for domestic and irrigation purposes".

However, the provincial authorities have the situation well in hand. The provincial government has obtained considerable help from national resources and is well prepared financially for eventualities. The officials seem to be acquainted with the idea of labor relief; and already masonry work has been started on the Chungking-Chengtu railway, the construction of which will no doubt give work to thousands of famine victims.—*C.I.F.R.C. Bulletin*, May 1, 1937.

Hankow Home for Fallen Women Entrusted to Catholic Nuns:—Organizations for the redemption of fallen women are not uncommon in mission areas. Even pagans appreciate the necessity of providing adequate protection for young girls and for reclaiming such as have fallen. One such organization in the Hankow mission in China, called "*Fu ju kiu ki so*" passed into the hands of

Catholic missionaries on the 15th of January, 1937.

This home for fallen women was founded by the Government in 1931 and placed under the charge of a special committee composed exclusively of Chinese pagans. The committee was responsible to the municipal authorities of the city. During the course of the past three years the latter more than once offered the management of the home to the ecclesiastical authorities of the Catholic mission. The reason for this was that they had been impressed by the good work done by the Canossian Sisters who had been placed in charge of a similar home, founded in 1923 by a group of high-minded pagans, called the "Good Shepherd Home". The latter was closed in 1936. Its record had been as follows: 372 girls accepted, of whom 224 had been later married, 38 placed in service

with good families and 23 after baptism had died edifying deaths.

The new home of *Fu ju kiu so* has been placed under the Sisters of the same Congregation. They are assisted in their work by three Franciscan Tertiary women. The number of young girls, rescued from the police courts, or from unwholesome and dangerous surroundings, now housed in the building is 470.

The President of the Government Committee, referring to the installation of the Sisters on Jan. 15th, spoke most highly of the spirit of self-denial of those who undertake the duty of safeguarding the virtue of women. The Mayor of Hankow added: "We have turned with absolute confidence to the Catholic Church for we are quite certain that the Sisters will be successful in this work".—*Fides Service*, April 17, 1937.

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Notes on Contributors

Madame Chiang Kai-shek is closely concerned with the New Life Movement. She came to Shanghai with a view to delivering the "Message" to the National Christian Council. Health conditions prevented this. So the "Message" was read to the Council by Dr. Wu Yi-fang, the Chairman of the Council.

Miss Hsi Shao-ying is on the staff of I Fang Collegiate Girls' School, Changsha, Hunan of which school she is also a graduate.

Frances W. Liu (Mrs. Herman C. E. Liu) is President of the W.C.T.U. of China and active in many kinds of philanthropic and literary work.

Miss Margaret Shih (Shih Hung-yueh) is Head of the Department of Health of Cheeloo University Village Service Center, Lungshan, Shantung.

Mrs. David New (K. L. Tien) is connected with Employees' Social Service, Peiping Union Medical College, Peiping.

The Hon. D. Tagawa is a member of the Japanese Diet and also of the National Christian Council of Japan. He it was who, at the last meeting of the National Christian Council of Japan, drew attention to the need for closer spiritual unity between Japanese and Chinese Christians.

Dr. P. C. Hsu is secretary of the Kiangsi Christian Rural Service Union at work in Lichwan, Kiangsi.

Rev. Father Henri Bernard S. J., was formerly a professor of the Hautes-Etudes, Tientsin and is now head of the Bureau Sinologique, Zi-ka-wei, Shanghai.



AN OLD SHANGHAI CHURCH
Church of the Immaculate Conception
Built in 1640
See article;-"An Old Shanghai Church."

Photo; Courtesy of John J. O'Farrell